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Pro-Slavery.

From the Paris Correspondent of the National Intelligencer.

THE RIGHT OF SEARCH.

Paris, March 21, 1842.

Since my letter of the 7th inst. the ratification of the treaty of search has not ceased to be discussed in every sense. Fresh blame and invective are lavished on the French ministry, notwithstanding that they really deserve credit for yielding at once to the vote of the deputies. The King's government having long since urged the treaty on the northern powers, and the royal prerogative of ratification being independent of any legislative action—to ask of those powers a reprieve—to solicit terms less objectionable with the deputies—was a severe alternative for *Louis Philippe*, tenacious as he is of his engagements and authority; and for his present cabinet, who were pledged to consummate the treaty on a certain day, and confident in their influence over the Chamber of Deputies. There is still less of reason in the opposition complaint against the four powers for exchanging ratifications without France. In abstaining, they would have seemed to recognise for themselves the control of the French deputies: it could hardly be expected of the three absolute monarchies, that they would do what, by implication, would sanction so bad an example as a representative body—a chamber of *bourgeois*—overawing and paralyzing a court and its cabinet. When Sir *Robert Peel* submitted the treaty to the House of Commons (21st ult.) Lord Palmerston said; "He entirely shared the hope, he might say the confidence, of the right honorable baronet, that no consideration of a local character—no consideration, *even though it were one affecting the strength or solidity of a government*—should induce the sovereign of the French nation to withhold his ratification from what was concluded by his own direction and sanction." Lord Palmerston, who as minister had dealt so cavalierly with the House of Commons in the case of the treaty of July, 1840, and the war on Mehemet Ali, might, with some personal consistency, set at naught a *veto* vote of the French Chamber of Deputies; but neither Louis Philippe nor Mr. Guizot has felt disposed to sacrifice the solidity of government or ministry, for the sake of a quintuple league virtually and almost exclusively a British object. The political survey at the end of each number of *La Revue des Deux Mondes* has, in common belief, a semi-official origin or *visa*. In that issued on the 15th instant I find this language: "Without the ratification of France, the treaty of search is abortive. What was aimed at, above all? To present to the United States a European compact—to show them Europe as one mass—to awe them in a manner by a moral coercion, by a decree of European civilization. It was in regard to that purpose alone that any importance was attached to the signature of Prussia and Austria. Without France the scheme utterly miscarries. It is no longer for the United States an array of *Europe*." The combination, if complete and understood, would, I apprehend, have rendered the accession of our republic less probable. You could never admit that the five powers might create a law of nations for even Europe, whenever it should please them to establish by treaty a reciprocal privilege between themselves. If we recur to the old diplomatic system, Lord Palmerston was right in these remarks:

> "According to his (Viscount Palmerston's) understanding of the usual practice of governments, the only grounds which could be properly assigned by a sovereign for refusing to ratify a treaty concluded by his plenipotentiary were, first, that a plenipotentiary had entered into the negotiation and concluded the treaty without being authorized by his government to do so, or else that the plenipotentiary, having entered into the negotiation by the authority of his government, had either exceeded or violated his instructions."

The French press has been assisted in its unremitting reprobation of the treaty, by some new cases of the molestation of French ships on the west coast of Africa. A captain, who states the details of harsh treatment by British searchers, adds that, in a period of nine months' navigation on the coast, he did not fall in with a single French cruiser. So much for the *fact* of reciprocity. Nearly all the French journals peremptorily *forbid* their government to ratify on any terms. Nearly all the British *theirs*, to concede to France any modifications. The Morning Chronicle is even more wroth than the times with Louis Philippe and Mr. Guizot, for the dilemma. Some of the Paris correspondents of the London Tory editors ascribe it mainly to American intrigues! The Standard asserts that it is all universal French jealousy of Great Britain; and the Post and Herald are hugely scandalized by the articles of the Paris journal, *La Presse*, written they assert, by Count Mole, and authorized by Louis Philippe himself, in which the French government is advised, argumentatively, to renounce the conventions of 1831 and 1833, as well as the quintuple treaty, and "get out of the trap laid by England for French diplomacy." The British statesmen must be prodigiously edified by the doctrines of a Boston article on the claim of search, which you copied in January last, and which is termed *luminous* in the introductory paragraph. Those doctrines seem to me to invest Great Britain not merely with police supremacy, but absolute sovereignty on the seas—to destroy in her favor all independence or inviolability of national flag. The propositions of extreme concession, which the author founds in "the nature of things," are, indeed, of marvellous latitude and liberality! While he discovers that "our country, in the present matter, is clearly in the wrong," he adduces the Maine boundary question as one in which "the United States are as clearly in the right." This bears affinity to what the French style the patriotism of the village steeple. "The nature of things" gives us of Massachusetts and Maine the timber land, as a compensation to the whole Union for subjecting the national flag to any foreign inquisition in time of peace as well as war. The editor of the New-York American, (February 15th,) has well answered some reasonings from a correspondent, of caste and drift like those of the Boston article. All the Paris editors have eagerly copied from the *Gazette of Upper Germany*, a letter dated 4th March, from the Oder, which states that the energy with which the United States and the French Chamber of Deputies have protested against the claim of search has made a profound impression on the merchants of the shores of the Baltic; who think that the lawful German trade with the western coast of Africa is susceptible of great extension, but would be nearly impracticable, with advantage, if the quintuple treaty should subsist in vigor.

You have been duly informed that the second *World's Convention* for the abolition of slavery, to be held in this capital on the 7th instant, was interdicted by the government. The heads of the French Anti-Slavery Society soon issued a card, pleading that they submitted to the apprehension or knowledge of the police that plots were contrived for a mob or popular tumult at the place of meeting. It is well understood that their indiscreet assent to a grand concourse of foreign rhetorical abolitionists—quite a fearful anomaly in Paris—was the real cause of the official interposition. The Duke de Broglie, M. de Lamartine, M. Odilon Barrot, with all the moderation of their spirit, and authority of their names, might not be able to keep the O'Connells, Maddens, Bowrings, and other political radico-philanthropists within any French bounds. Besides, M. Isambert, the foe of the ministers, the more rancorous for the utter loss of his character in his late contest with them, would be studiously exalted and gilded anew by the members of the London societies, with whom he had fraternized there. But the government did not wish to appear to discountenance the cause of abolition; nor could it unpardonably offend the British committee, whom it so cordially welcomed in May last, or fall out with such conservatives as some of the heads of the French Anti-Slavery Society. Accordingly, a meeting called private was allowed, at which assembled a number of British and other foreign delegates, who had come for the convention of the 7th. The French society mustered all the domestic enthusiasts; harangues on both sides were delivered with incredible mutual effect: Mr. Sturge and Mr. Scoble railed against the negro bondage in the United States, of which they told horrific stories. A banquet followed; Mr. Isambert gave a dinner to the foreign philanthropists; and Mr. Guizot entertained them and the prominent members of the French society, in the same way, at the Hotel of Foreign Affairs. Mr. Isambert could not expect an invitation. Thus ended the scheme for this year.

Mr. J. Jollivet, a deputy and a member of the West India agency, distributed, a little before, a pungent pamphlet of 49 pages, of his composition, entitled, *De la Philanthropic Anglaise*. He relates in it, that the convention was of Isambert's contrivance, and designed to countervail the influence of the vote of the chamber on the treaty of search, as far as that vote operated against the abolition cause in France. Jollivet refers to the announcement, in the British Anti-Slavery Reporter, of the 26th January, that England and Ireland would send a grand deputation to Paris. He also supposes the intimidation of the United States to have been the chief motive of the British government, in the project of the quintuple treaty. He attempts to trace the facts and considerations which actuated Great Britain in her abolition of the slave trade and West India slavery, and to sustain his charges by quotations from the speeches and writings of her statesmen. He examines, under all aspects, the domestic bondage maintained in the East Indies. He presumes that the substitution of the sugar and cotton of the Eastern empire for those of the Western world, is the basis of her abolition policy. The pamphlet includes a detailed account of your case of the *Creole*, more favorable to the southern claim than public opinion is here. It ends with advice to the British societies to occupy themselves more with East India bondage, and less with that in the French West Indies. Every deputy was served with a copy. Most of the newspapers furnished a summary account of the proceedings of the abolition conference; two or three of them have enriched us with the speeches of de Lamartine and Odilon Barrot, from their manuscripts. The poet had a set of rich fancies and fervid phrases duly prepared; he delights in every opportunity to rhetoricate; and here he obtained abundant plaudits, when he expatiated on cosmopolite benevolence, patriotism with the soul, and conduct of universal charity; the common rights of human kind; revolutions which converted philosophical principles into organic laws; the martyrdom of the apostles of philanthropy; adding that every truth has its Calvary, where it must suffer before it triumphs; and that the spirit of Wilberforce carried to the throne of God the chains of a million of men. Considering how Mr. Scoble plays the orator, de Lamartine's exordium, which was ready made, provoked a few smiles. "In listening to the holy and burning sentences of Mr Scroble, those sentences glowing with the fire of a zeal so *divine* that they penetrated to your hearts through the difference of tongues," &c. The poet first denominated him Mr. Scroble, then Mr. *de* Scroble, then Mr. de Scrable, and, as a humorous member of the *Gauche* who heard the speech, reports, ended by calling him, in the heat of declamation, Mr. *le Diable*. Lamartine commended the quintuple treaty of search; he could have wished to see France remain in the holy alliance, "disdainful of the yelpings of an odious interest"—that of the West India planters. Odilon Barrot had spoken and voted in the Chamber against the ratification of the treaty; he therefore, in his harangue, dissented from the poet on that topic, and claimed for each nation the privilege of using separately its means of suppressing the slave traffic. "For this noble and common end," said he, "let each people be left at full liberty, and preserve a proper independence.—To blend or confound sovereignties; to renounce the inviolability either of soil or flag; to prostrate that inviolability before a foreign jurisdiction; to bring thus the sentiments of humanity into conflict with national pride; to set the two exalted passions at war with each other—would not be the creation of any strength for the abolition cause, but of new and serious danger." In addition to the story of Capt. Ytier, of the ship Etna, we have this day, in the newspapers, the circumstantial report of another respectable captain to the Minister of the Marine on the search and seizure of the *Marabout*, and the treatment of her commander, crew, and passengers, by the British captors. It will re-excite public feeling against the treaties. According to the *Journal des Débats*, this government has formally signified to the authorities in the French West Indies, that it has adopted the *principle* of abolition. The mode, time, and amount of indemnity, are still undetermined. On the 7th and 8th instant, the Peers were engaged in the discussion of a law respecting the foreclosing of mortgages and sale of hypothecated property in the French West Indies, which opened very remarkable views of the history and condition of the planters. The ablest and most instructive speech was that of Baron Charles Dupin, who showed how unjustly and cruelly they had fared; first, from 1789 to 1799, by the wild revolutionary schemes and domestic convulsions of the mother country; what they had suffered from the eight subversions of government which the latter had undergone; from the two maritime wars; from foreign conquest and administration; from Napoleon's exactions and experiments; from the exorbitant protection and extension of the beet-root sugar manufacture in France and Europe; and, finally, from the constantly menacing, fluctuating, problematical schemes of abolition. More piteous annals of disaster by remote, ignorant, and reckless legislation, by the fortunes of war and the visitations of nature, and by an encouragement of rival products, against which they have struggled in vain, could scarcely be conceived. When the colonies were restored to France, in 1814, they were not in a situation to yield her *one-sixth* of what she obtained from them before the revolution of 1789. In ten years, enterprise and industry augmented the produce more than four-fold, notwithstanding a metropolitan duty, almost decuple that of the old régime. One colony alone imported from England a hundred and fifty steam engines, with corresponding apparatus. Baron Dupin ascertained a circumstance particularly striking—that the great plurality of the present proprietors in the Antilles are natives, four-fifths possessors of plantations created by their forefathers; in eighty years, only two hundred Europeans had become of the number. He deemed it not wonderful that their debts should amount altogether to thirty millions of dollars, after adversity so various, grievous and protracted, and exertion so hazardous, and so often renewed under every disadvantage.—And the sentiment of loyalty to France had never abated. The colonial families could boast, besides, of alliances with many of the most ancient and illustrious of the mother country, and of having given very able and honored men to the highest branches of her public service. The same indefatigable inquirer submitted lately to the Council General of Agriculture a pamphlet (32 pages) of Observations on the West India claims in the sugar question, including some decisive statistics. The surface or soil of the four colonies—Martinique, Guadaloupe, Cayenne, and Bourbon—equals the fourth of that of France; and is twenty-one times larger than the Department of the North, where the beet-root manufacture is far the most considerable, and where it may be, ere long, nearly absorbed, with the exception of a small number of localities, specially circumstanced. No one could doubt that the culture of the cane was most favorable to the subsistence and general welfare of both whites and blacks in those colonies; and it was demonstrable that the competition in France, the abolition question, and the encumbrances of the planters, had reduced prices so far that the support of both was scarcely any longer to be achieved. But their trade with the mother country had grown to a vast common interest, involving the largest divisions of exports and consumption on both sides, shipping, navigation, sources of naval power in the most comprehensive and important views.

Baron Dupin related in his speech, that the Councils General, convoked in Paris by the government, were extremely reserved and cautious on the point of emancipation; being sensible that means of *subsistence*, nourishment, and clothing, were first to be assured for the blacks as well as whites; and that the real exigencies of the former and their qualifications for prosperous freedom, were not to be outrun, indefinitely and blindly, in order to gratify the interested zeal of the British abolitionists, and the vainglorious philanthropy of the French association. For himself, he said, in conclusion, he would examine the case thoroughly anew, when the government brought forth its projects and materials of judgment; the negroes of the Antilles did not appear to him yet ripe for entire enfranchisement; but he would determine, speak, and vote conscientiously. This is a man of the highest rank in mathematical and mechanical science, public economy, and social action; whose benevolence does not consist exclusively in what the French call *negrophilism*, nor his beneficence in spouting trite generalities, and railing at one description only of slaveholders and slavery; but who labors incredibly for the instruction of the working classes, by lectures and tracts, and extends his research to the wrongs and sufferings of both sexes and all ages in humble life, that, as legislator, he may opportunely propose and convincingly urge laws of speedy redress and progressive amelioration.

Before the commencement of the present legislative session, the ministers pledged themselves to settle, in the course of it, the controversy between the West India and indigenous sugar parties, by suppressing the beet-root manufacture in France, with a suitable indemnity. On this condition the principal domestic manufacturers gave assent; and the convoked Councils, after abundant debate, sanctioned the plan by a small majority. The consumers of the article naturally observed: "Great Britain, in abolishing slavery in our colonies, will ruin the sugar culture there, and you are going to prohibit it at home; in the event of a war, how then shall we get it at all?" The *taxables* added: "We paid heavily for the creation of the indigenous manufacture; now you are to levy upon us forty or sixty millions of francs for its *suppression;* and there will, doubtless, be an extensive illicit fabrication, an irrepressible contraband supply, after the indemnity has been secured." The ministry have recoiled, fearing lest the promised bill should be rejected by the Chamber of Deputies on the eve of the elections; the immediate representatives of both interests remonstrate and menace. At Havre and Nantes, the Chambers of Commerce have factiously resigned; the seaports all clamor and threaten. The ministry can get out of the scrape only by a solemn promise to the Deputies of a definitive bill at the opening of the session of 1843.

Selections.

From the Emancipator.

CUBA.

This fine island has been an object of the most intense solicitude to the slaveholders of this nation, ever since the spirit of revolution and the love of liberty begun to spread from our country to other parts of the American continent. The Spanish republics have been treated by this government in a manner best calculated to keep them in a state of commotion and mutual dissension, and to prevent them from enjoying the blessings of peace, and stable government. The debate on the Panama mission disclosed the secret reason—these republics were all proceeding to abolish slavery in their territories; and therefore it was necessary that they should receive the cold shoulder, and be left for the best part of a whole generation to endure the horrors of civil war. The final hope, however, was fixed upon Cuba; and it has for twenty years been the fixed determination of our government to allow no changes in that island, which would threaten or shake the domination of the law of slavery.

But events are controlled by a power more mighty than our republican slavocracy; and that power is opposed to slavery, and resolved on its speedy overthrow. Events have therefore brought along a crisis which our slaveholders are utterly unprepared to meet. These events, so far as Cuba is directly concerned, range themselves under three general heads.

1. The impatience of the British government at the ill success of its past efforts for the suppression of the slave trade, and its determination to make use of more effectual measures in future.
2. The uneasiness of the Creole inhabitants of Cuba at the increase and disproportion of the slaves.
3. The movements which affect the internal condition of slavery in the island, pointing towards its speedy abolition, accompanied or preceded either by the independence of the island, or its transfer to Great Britain.

All these movements, however, are so immediately blended together, that it will be best to arrange what I have to offer, in the form of distinct events, leaving the reader to observe for himself on the various bearings of these separate facts.

First and foremost is the appointment of Mr. Turnbull, a zealous friend of emancipation, and a prominent member of the World's Convention, to the office of British consul at Havana. Nothing can better illustrate the difference of feeling of our own and the British government than the difference of the characters selected by them as consuls—our own government signalizing a change of administration by simply substituting one slaveholder for another; not trusting the situation to any northern man, however servile and devoted to slavery. The influence to be exerted by the residence of such a man at Havana, can hardly be over-estimated.

Next we will consider the memorials of the municipal corporation at Havana, the chamber of commerce, and several of the most distinguished planters, to the government of old Spain, praying for the effectual suppression of the slave trade. They aim to throw the blame of the long continuance of the trade, upon the Spanish government and the people of Old Spain. The municipal corporation distinctly say, "The inhabitants of Cuba are not to blame because their government permits and protects the abominable traffic in slaves;" and ground on this fact, "a better right to demand the preservation of their lives, than the slave race have to ask for their liberty." The ultimate abolition of slavery, say this same body, "supposes the entire suppression of the execrable trade with Africa;" and they add, "if the faith of treaties has been disregarded, if the trade in men has been permitted, it is but just that such abominable excesses be repressed, as every other illegality should be repressed. But those who have committed these excesses are not in Cuba; and it is not just that the native inhabitants should pay with their lives, and the loss or conflagration of their property, for the delinquencies of others, on the erroneous pretext, that our dependency on the mother country is to be maintained by the increase of the negro population." In the prayer for the suppression of the slave trade, the Tribunal of Commerce joins: "Cut away," say they, "at once and forever, all that remains of the contraband traffic in negroes, which may still be carried on in fraud of the treaty for its abolition, and in defiance of the laws of the country; and this may be done by the Spanish government, without any foreign intervention whatever."

The reasons assigned by the memorialists for wishing the slave trade broken up, are chiefly these;—that England is taking measures to injure their commerce, in consequence of this trade; that the trade increases, to an alarming degree, the black population of Cuba; that Hayti, almost in sight, has a free colored population of nearly a million; and Jamaica, and other English islands, half a million more, which cannot but exert an influence on the slave population of Cuba; that *in the United States there are three millions of slaves*, which from their numbers lead the Cubans to apprehend successful insurrections, the effects of which would extend to their own slaves. They say that it is a mistake to suppose that Cuba cannot be cultivated except by the African, and instance an individual in the central part of the island, who has begun to employ only free labor; and this experiment the memorialists call the beginning of "the glorious career of agricultural reform."

This is certainly a noble movement in a quarter where it was least expected. It would form a curious fact in the history of the nineteenth century, if it should turn out, that in Cuba the inhabitants have more intelligent and true statesmen than in the United States. It is certain that no such movement has yet been indicated by what are called statesmen in this country.

Another important event was the demand made by the British government for the liberation of the Africans who have been brought in by British cruisers, and declared free by the Court of Mixed Commissioners, and then fraudulently held in slavery by the Spaniards. The number of these unfortunates is about 10,000; of whom 82 were delivered over to the British consul in December, and a certain number are to be restored monthly, until they are all transferred to English islands, and to the full enjoyment of all the rights of English subjects.

But a still more important and vital movement is the demand of the British government for the emancipation of all Africans that have been brought into the island in violation of the treaty of 1817, between England and Spain. By the treaty, the King of Spain, in consideration of four hundred thousand pounds, (two millions of dollars,) paid to him by England, engaged, "*that the slave trade should be abolished throughout the dominions of Spain on the 30th of May*, 1820." By an ordinance of the King of Spain of December, 1817, it is directed, "that every African imported into any of the colonies of Spain, in violation of the treaty, shall be declared free in the first port at which he or she shall arrive."

It was therefore nothing more than a demand for the fulfillment of an express treaty, entered into for a munificent consideration advanced by Great Britain. The Spanish government, however, did not accede to the demand, reasonable as it was. But a letter from Havana, Sept. 1, 1841, says,—

> "The government of Madrid have so far evinced a disposition to yield to this new demand of the British government, as to have required the captain-general to procure and transmit to Madrid the necessary statistical information from the various corporations of the island, from the magistrates and local functionaries, and even, it appears, from private individuals. This concession has been made at a moment peculiarly favorable for leading to important results. In the meantime it serves to strike the leading slave dealers with dread, and to encourage the hearts of the friends of humanity."

The requirement of an enumeration is a great step, and of course must lead to further demands by Great Britain. The Castellano newspaper, at Madrid, thus unintentionally exposes the extent of this enormous outrage, while complaining of the British demand:

> "The British government, under pretense of executing treaties which, from inexperience and total want of foresight, we had signed in a former epoch, demands nothing less than to put at liberty all the slaves brought into the island of Cuba since the year 1820; or, what comes to the same thing, that all the white inhabitants of our best ultra-marine possessions shall voluntarily expose themselves to the barbarous ferocity and vengeance of 400,000 Africans! The atrocious injustice of this demand (the object of which is very well known) is forcibly demonstrated, but the British government does not the less push forward its project. England is manœuvring to obtain for herself the key of the Gulf of Mexico! We are persuaded that she attempts nothing that she does not intend to follow up. It is for this that we behold this excess of philanthropy; for this she takes so much pains and expends such considerable sums to obtain from us (and similarly from the poor Portuguese) the abolition of slavery: for this, considering the conquest of Cuba difficult or impossible, she perhaps prepares miseries and scenes as tremendous as those which astonished the world in St. Domingo."

"Four hundred thousand Africans," then, are now living, the remnants of the *millions* who have been torn from their native land in violation of the treaty of 1817, and by the force of that treaty they are lawfully FREE. Here this matter rests—for the present—*rests*, at least, as far as anything pertaining to slavery can now find *rest*.

In the meantime, however, this demand, with the other movements, has greatly quickened the efforts of the local government for the actual suppression of the slave trade; as will be seen by the following very extraordinary letter:

Correspondence of the Express.

Havana, Feb. 23.

> News of our island politics will not interest you much. I have only to say that the last blow has been struck at the root of the slave trade here, by the publication of an order, a few days since, that any estate found with newly imported slaves upon it shall be confiscated—the slaves apprenticed for four years and then *freed*; and any one engaged in the slave trade shall, if taken, be subject to ten years on the public works. Already two cargoes of slaves, recently landed, have been seized on the plantations, and suits commenced against the owners. It is said there are two other cargoes now off the coast, attempting to get their negroes ashore, but do not succeed; and the captain of one of them, containing seven hundred, has declared that he will cut the throats of the negroes in order to save himself.

This must suffice for the present. On a future occasion, we shall show another class of facts, showing the relations subsisting between Cuba and Old Spain, the causes of change found among the population of Cuba itself, the probable designs of the British government with regard to the possession of the island; all points of the deepest importance both to the commercial and social interests of this nation.

From the Liberator.

RENUNCIATION OF THE LIBERTY PARTY.

Groton, March 13th, 1842.

Dear Friend Garrison—No task could be to me more unpleasant than that which I undertake, in writing this letter; for, in it I am to become, in the estimation of a multitude of those I fondly love, very inconsistent, if not utterly odious. An event none the less painful to me because the result of deliberate conviction, while it shall be the cause of censure and dislike, yet an event which that conviction will greatly assist me in meeting.

Against all my efforts to avoid it, I find myself at the present time, (as I have been for some weeks,) fully convinced, that the liberty party of the abolitionists is *premature*—that we can never succeed, to any great extent, in promoting abolition through the agency of that party, under its present auspices. I will give a few prominent reasons for this belief.

1. No political instrumentalities can secure such a reform as the anti-slavery revolution implies, while that reform is opposed by the Christianity of the country. In order, therefore, to accomplish the work of *political reform*, it is necessary first to secure the reform of a Christianity which opposes it. Instead of doing this, *prior* to the formation and support of an anti-slavery political party, the friends of that measure are endeavoring to carry forward the object in the midst of the people, while their religion is allowed to remain perverse and corrupt, as it can be made to be by its connection with the foulest system the earth ever bore upon its face—a system utterly irreconcilable with the principles of pure religion. Men will never be convinced of their duty, to any great extent, to engage in the anti-slavery political reform as partisans, so long as the moral sentiment of the country is so low as it now is, and, while it shall remain under the influence of a pro-slavery, sectarian Christianity, it will continue to be, on the subject of slavery. The movement is, therefore, premature, in my opinion; and this was the objection I had at the start, and which I published in New-York; but which I yielded to the *earnest* argumentation of the friends of the movement. Every day of my life, however, confirms me in the opinion, that all we have done, or all that we may do in politics, while the sects control, as they now do, the great mass of the people, will be abortive.

2. I am the more assured of the correctness of my views in the above remarks, from the course pursued by the friends of the liberty party, in their efforts to induce the supporters of the two great political parties of the country to abjure and forsake them. It is the uniform practice of liberty-party men to call upon the whigs or loco focos to *leave* their respective parties, *because those parties are* PRO-SLAVERY. But these liberty-party men are far from calling upon the members of the sects to leave *their* alliances. Moreover, *no man who will not* leave his pro-slavery political party, is deemed fit to receive the votes of liberty partisans. Yet a member of a pro-slavery *sect* may receive them, *without objection*. Against this gross inconsistency, I have uttered my feeble protestation, but, as yet, in vain. And it is impossible for any man to be faithful and true to the cause of the slave, against the interests of the sects of this country, and enjoy the fellowship of a large portion of the members of the liberty party. There are praiseworthy exceptions. There are men in New-York, who are members of the third party, who are aware of the gross absurdity of the course of those who make a distinction between the connections of pro-slavery sects and pro-slavery political parties. Of this number, I am happy in naming such men as E. W. Goodwin, editor of the Tocsin, George Storrs, and others, I might mention, in Albany, and a few in other places.

The conviction is every day augmented in my mind, that, if the belonging to a pro-slavery political party is a disqualification for the electoral suffrages of the people, then, surely, the belonging to the worst of all parties on earth, *the sects of our country*, is a more certain disqualification. My conviction is, that *either* connection should be a sufficient reason for withholding votes from a man, *unless there should be some peculiar redeeming circumstances in the case.*

The liberty party is exclusive upon false premises, because its exclusiveness is not of a general character. It therefore is the case, in many instances, that ministers, and others who will never do anything *morally* for the conversion of the people to abolition, are, nevertheless, strong liberty-party politicians. But a few days before I left Albany, I had a debate with a minister of this character. He condemned my course, most unequivocally—said that every word I wrote and published in the "Tocsin," condemnatory of the sects, because of their pro-slavery character, was injuring the cause, by "prejudicing Christians against the liberty party." He assured me he would not, on any account, *preach* upon the subject of slavery, or allow it to be introduced into "his" congregation. And he said the movement of the third party was the very course that he would advise—and that it would be supported by many persons, of views like his own.

I reflected upon this development. Upon inquiry, I found several of like opinion: among some of them were persons pledged to the support of the press. They expressed dissatisfaction with my course, in introducing the support given to slavery by this kind of sectarian abolition, into the paper I was then editing. I saw that they were not abolitionists at heart; and that, while they were *opposing it practically*, they were *defending* its existence *morally*. They permitted, *unrebuked*, that damning sin *in the Church*, which was *not fit to exist in politics!* Thereby making the Church the sanctifier of crime!

I was often advised to let the sects alone; and because I would not, but rebuked the spirit of party which was made the "bond of iniquity," I was contemned, and counted a monomaniac. I felt, therefore, bound in spirit while I remained in the ranks of such abolitionists; believing, as I do, that no influences so detrimental to our holy cause exist, as those which make up and grow out of sectarianism.

I have no doubt at all that the clergy of the country are willing to belong to the third party, if they can do so without depreciating their influence over the people as sectarians. But, let them see that they have got to go against *all* parties which are allied to slavery, and they will forsake us forever, as a general thing. I am exceedingly sorry to be compelled to entertain and utter this sentiment, but must do it, if I would be true to the cause of universal freedom. And whether it is true that the liberty party, *as such*, is an anti-pro-slavery-sect-party, (as it should be,) or not, it is not so regarded by the sects, as is evident in the support given it by those who are sectarians. The silence of that party is, therefore, a detriment to the cause. It allows men to come into political ranks with "consciences seared as with a hot iron," on the subject of human rights, and to remain in these parties with such seared consciences, as an apology for their anti-abolition. It allows those who will not open their mouths for the dumb in their pulpits, to pass along in the crowd with the reputation of being abolitionists, simply because they *vote* with the party.—This course tends to corruption and defeat, by allowing *unconverted* pro-slavery men to enjoy the credit of abolition.

3. It appears to me evident that we have not that hold of the consciences of the people necessary to success. And so long as the precedents of such supporters of the cause as those who join our ranks, under the inducements of mere political triumphs, are regarded as favorable omens, or worthy of support, we shall fail of bringing the American people to that degree of devotion to the *rights of man*, requisite to the destruction of slavery. And, until the hearts of the people shall be filled with repentance in view of the wrongs inflicted upon the *slave* and upon *humanity*, we shall labor in vain. This event will never occur, until the professed Church is converted to freedom; for, lamentable and disgraceful to our independence as it is, it is nevertheless true that the standard of American Christianity is diametrically opposed to human freedom. Indeed, the bottom principles of the Christianity of the age in this country are *selfishness* and *oppression*. The destruction of the rights of conscience resulting from the domination of the clergy, and the enforcement of their unholy and ridiculous creeds, naturally tend to this state; and, consequently, the great mass of those who join the political parties, *while they remain in the sects*, are unprepared for thorough abolitionism. *They will not rise higher in the cause, as politicians, than the standard of their religion.*

I am driven to the conclusions to which I have come, by observation, and reasons based upon the laws of reform. I feel no hostility to those who differ from me, nor would I willingly wound their feelings. But I shall feel compelled to exert my feeble influence against the extension of the false standard of abolition, which admits to fellowship in the holy ranks of freedom those who, while they profess to be the friends of the slave at the ballot-box, are his foes at the altar of prayer—in their pulpits and ecclesiastical courts.

With these brief remarks, I close.

Very truly, yours for freedom,
J. N. T. TUCKER.

CHURCH ACTION ON THE SUBJECT OF SLAVERY.

At a Christian convention, held at Almond, N. Y. January, 1842, convened to consider several subjects of importance to the Christian Church, Moses Lockhart was called to the chair, and Asa E. Halbert was chosen secretary. The following preamble and resolution were passed unanimously:

> Whereas, Slavery as it exists in this country, is a gross outrage upon human rights, and a high-handed assumption of the prerogative of the Almighty;—and whereas, the American church is deeply implicated in the sin of slavery;
>
> Resolved, That the time has fully come when, in obedience to the inspired apostle, "Withdraw thyself from every brother that walketh disorderly," the Christian Church should solemnly withdraw the hand of Christian fellowship from all who, after due admonition, persist in the sin, or who justify the unnatural and proud relation of master and slave.

At a meeting of the First Congregational Church of the town of Eaton, N. Y. February, 1842, the following preamble and resolutions were adopted; viz:

> Whereas, American slavery has become a well-recognized subject of moral action among the churches of our land; and whereas, we, as a Church of Christ, would express in some suitable way our views in relation to that subject; therefore,
>
> Resolved, That slavery, as it exists in the United States, is a system exceedingly sinful, utterly without sanction in the Holy Scriptures, and is among the most serious impediments to the spread of the gospel in our land.
>
> Resolved, That emancipation is practicable, safe, and merciful, and should be immediate; though in the capacity of a Church of Christ, we express no opinion, or specify any modes of action, or measures as to its accomplishment.
>
> Resolved, That while we are bound to receive and fellowship all members of Christian churches who bear the image of Christ, and bring forth the fruits of His Spirit, we nevertheless can have no fellowship with this unfruitful work of darkness; but must in duty, and in a decided, though Christian manner, reprove it.
>
> WM. W. FARWELL, Clerk.

The following preamble and resolution were passed in the Evangelical Church, in Leominster, Mass. March, 1842, without debate, by a large majority:

> Whereas, Slavery is a manifest sin against God, because it violates His law, which requires us to love our neighbor as ourselves; and is opposed to the benevolent spirit and design of the gospel, as it forces those for whom Christ died, into a state of mental and moral abasement, in which they are deprived, to a great extent, of religious privileges, and are surrounded with such temptations, that very many of them become gravely immoral and wicked, and are exposed to the severest cruelties; and whereas, we regard with deep mortification and sorrow, the fact that slavery in the United States numbers among its supporters and apologists, very many of the professed followers of the Lord Jesus Christ; believing that the Christian community which advocates or sanctions the system, is one of the main pillars which uphold it; therefore,
>
> Resolved, That we will not invite to our communion table, and that our pastor be requested not to invite into the desk, any persons who are guilty of the sin of slaveholding.
>
> ABEL WOOD, Clerk.

At a regular church meeting of the Central Baptist Church, in Pittsford, Vt. March, 1842, the following preamble and resolutions were unanimously adopted:

> Whereas, We regard the system of American slavery as a high crime against God, trampling upon the dearest rights of man, and violating the first principles of the gospel, which requires us to love our neighbor as ourselves; and whereas, we as a denomination are deeply implicated in it; therefore,
>
> Resolved, That, if we would not be partakers in this system, we are called upon to protest against it, and do all in our power, consistent with the spirit of the gospel, to bring it to a speedy termination.
>
> Resolved, That we consider it the privilege and duty, both of ministers and churches, to speak out boldly, in the spirit of love, against this as well as every other violation of the law of God.
>
> Resolved, That the church that is itself corrupted and darkened with this sin, *cannot* be the salt of the earth and the light of the world.
>
> Resolved, therefore, That consistency requires us to reject those from our pulpit communion that practise or advocate this system.
>
> NAHUM MILLS, Ch. Clerk.

DECISION OF THE SUPREME COURT.

The National Intelligencer, on the morning after the decision of the court was pronounced, came out with an earnest recommendation to those who had lost this species of property, to embrace the opportunity now to recover it.

The Tocsin of Liberty, published at Albany, gives the following account of its effects on the colored population:

> *Alarm of Fugitive Slaves.*—The late appalling decision of the Supreme Court is proving a great calamity to those poor, heart-stricken fugitives, who had silently settled down among us at the North.—Many of them who had been industriously at work for years, and raising up a family around their hearthstones, have thus suddenly been shocked and overwhelmed by that "constitutional decision" of the Supreme Court. But it is the end of law; and there is no use in opposing it by any sort of arguments founded upon fundamental principles, which, of course, the decision could not bear the test of, for one moment.
>
> Several good citizens in our city have taken the alarm, and are fleeing, and making preparations to flee, as fast as possible to the land of HER MAJESTY. One man, who has been here for a length of time, and as he supposed in safety, having a wife and one little child, whom he had contrived to get away from the great bastile along with himself, came to our office last week for assistance, and is, ere this, doubtless safe from the human hyenas, in Victoria's dominions. Also another who has been here seven years, and raised up a family, a member and a trustee in the Colored Methodist Church, a devoted Christian and an industrious citizen, will be there too, before the paper which contains this is published. And another and another, whom we could name. We know not how it is in other places, but presume they are everywhere taking the alarm, just as any of *us* would, *were we in like circumstances*, and fearing a recapture from ALGERINES!

That shameless pro-slavery print, the New-York Courier and Enquirer, thus ridicules, in a strain of diabolical mockery, a meeting of intelligent and respectable colored citizens, convened to discuss their duties and rights, in view of a decision so dangerous and oppressive to every colored man, woman, and child:

> The black people of the city of Troy held a meeting in that city some time since, for the purpose of calling out a little solemn deliberation on the subject of a late decision of the Supreme Court of the United States; Mr. *William Rich*, President, and Mr. J. A. Williams and C. F. Selden, officiated as Secretaries. The proceedings appear to have been calm, decorous, and becoming.
>
> The meeting does not appear to have decided that the decision of the highest tribunal of the country was absolutely unconstitutional. We look upon this forbearance on the part of the blacks as exceedingly modest, and creditable to them; as they were probably quite as well qualified to pronounce an opinion on that subject as a good many white jurists, who have manifested less sense of their own capabilities. The meeting, however, *does* say, that if the decision is sustained by the Constitution of this "free republic!!" (we copy exclamation points and all,) the said Constitution is contrary to the laws of humanity and justice.
>
> It was further resolved, in the form of a syllogism, that they have a right to resist the devil—that a kidnapper is a devil—ergo, they may resist or run from him. We most perfectly agree with them. The official record of the meeting certifies that able and eloquent addresses were delivered by "Mr. Fitch, C. W. Willgman, R. Butler, A. Stanley, H. H. Garret, and others."

COTTON AND THE TARIFF.

COMPARATIVE VALUE OF THE COTTON CROP.

In the address reported at the Connecticut State Convention of the friends of Protection to American Industry, on the 17th ult. are introduced some curious facts, contrasting the cotton crop with that of other productions of the country. It is here stated that the total annual value of the productions of the United States are at least sixteen hundred millions of dollars. Reckoning cotton at ten cents a pound, which is more than its present average value, after being brought to the cities for exportation, we have 790,479,275 pounds of cotton, at ten cents, $79,047,927, which is less than one-twentieth part of the whole annual productions of the United States. If the whole cotton crop were struck out of existence, nineteen-twentieths of the annual income of the United States would remain to the people.

The free population of the States of South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Arkansas, where cotton is the paramount interest, according to the last census, was 1,457,080—while the population of the twenty States where cotton is not the paramount interest, is 13,055,578. Thus the States where cotton is the paramount interest, containing a fraction more than one-tenth of the free population of the United States, claim that the interests of this overwhelming majority should be sacrificed to the interests of the minority—that cotton should be exported to Great Britain, and sold in exchange for her manufactures, to the great injury, if not the ruin of the non-slaveholding States!—*Boston Journal.*

INDIA COTTON.

We expressed a doubt, the other day, whether orders were likely to have gone from Boston and Salem to India for cotton, when the article must be imported in the face of a duty of three cents a pound. It did not then occur to us, that under the present tariff laws, if not altered, the duty on cotton, as on all other articles, will be reduced in June next to 20 per cent. ad valorem. The valuation of the cotton in India is a matter beyond our control, except it should be such that fraud may be presumed; and undoubtedly it will be lower than the present low prices in our southern ports. The duty, in any case, must be much less than three cents, which removes a material obstacle to the importation in question. It would be one of the most singular cases of retributive dispensation on record, if the violence of nullification forcing the protective duties down, by means of the compromise act, to a level of 20 per cent. should turn out to have opened a door for northern commerce and manufactures, which will lead to the most disastrous depreciation of the planting interests of the South.

It is said that the exportations of cotton from this country is greatly exaggerated: that the article has been overvalued in the official reports for the last two years, as compared with the price received from the sales of it, to the amount of many millions; and that the depression will be still more manifest the coming year.—*Portland Advertiser.*

A CALL FROM THE SOUTH FOR A TARIFF.

The Savannah Georgian holds this language:

Protection.—A state of feeling is growing up in the South upon this subject, very different from that existing ten years ago. It is natural that it should be so, when it is but too evident that our interests lead us to such a change. Free trade, with all its beauties, has brought with it few or no benefits, but rather a train of calamities; and we find the whole South laboring under a complete prostration of prosperity. We do not hesitate to say, that the cause may be found in the fact that we do not live sufficiently within ourselves. We do not *encourage home manufactures*; and therefore task all our energies, and them in vain, to pay for those things of which the main part could be produced among ourselves.

Labor is misapplied; we produce more of our staple than is wanted; and we have not yet learned to distribute our force upon those objects which would prove most profitable. To enable us to do this, it is necessary to erect some barrier to keep foreign competition from interfering with us, and rendering our efforts fruitless, by driving us from our own markets. *This must be by protection.* We shall then produce, and manufacture, and consume our own products, and not be thrown entirely into idleness by the great glut of any one article, as is now the case. Cotton is a drug, and at a low price; and till we can turn our hands to something else, we must continue to languish. Even this article requires a protection; and our assertion last summer, that with the reduction of the duty by the compromise act to 20 per cent. the East Indies would meet us in our own market, is nearer being realized than we expected.

THE TARIFF AND THE SOUTH.

Indications are presented every day, that the tariff is gaining friends in the South; and it is not unlikely that it may come to be advocated as a great slaveholding measure. Should Great Britain succeed in obtaining her principal supply of cotton from the East Indies, the South must either change her mode of labor, no longer confining herself to one or two staples—or she must encourage domestic manufactures. Her first attention will probably be turned to the last; and indeed, we see some slaveholders are are already advocating a tariff, on the ground that it will raise the price of negroes and cotton. But she will soon find, that after all the efforts that can be made in this way, there will not be a sufficient market for her great staple; and the result will be, she must abstract capital and labor from its culture, and invest them in other branches of agricultural industry. Whenever this crisis shall come, slavery must go down; for it is absurd to think of making slave labor profitable in *farming* or manufacturing.—*Philanthropist.*

EXTRACT

From Dr. Channing's New Pamphlet, Reviewing Mr. Webster's letter on the Creole Case.

I have thus finished my examination of the document, and shall conclude with some general remarks. And first, I cannot but express my sorrow at the tone of inhumanity which pervades it. I have said at the beginning that I should make no personal strictures; and I have no thought of charging on our cabinet any singular want of human feeling. The document bears witness not to individual hardness of heart, but to the callousness, the cruel insensibility, which has seized the community at large. Our contact with slavery has seared in a measure almost all hearts. Were there a healthy tone of feeling among us, certain passages in this document would call forth a burst of displeasure. For example, what an outrage is offered to humanity, in instituting a comparison between man and opium; in treating these as having equal rights and equal sanctity; in degrading an immortal child of God to the level of a drug, in placing both equally at the mercy of selfish legislators! To an unsophisticated man there is not only inhumanity but irreligion, in thus treating a being made in the image of God and infinitely dear to the Universal Father.

In the same tone, the slaves, who regained their freedom by a struggle which cost the life of a white man, and by which one of their own number perished, are set down as "mutineers and murderers." Be it granted that their violence is condemned by the Christian law. Be it granted that the assertion of our rights must not be stained with cruelty; that it is better for us to die slaves, than to inflict death on our oppressor. But is there a man, having a manly spirit, who can withhold all sympathy and admiration from men, who, having grown up under the blighting influence of slavery, yet had the courage to put life to hazard for liberty? Are freemen slow to comprehend and honor the impulse, which stirs men to break an unjust and degrading chain? Would the laws of any free State pronounce the taking of life in such a case "murder?" Because a man under coercion, whilst on his way to a new yoke, and in the act of being carried by force from wife, and children, and home, sheds blood to escape his oppressor, is he to be confounded with the vilest criminal? Does a republic, whose heroic age was the Revolution of 1776, and whose illustrious men earned their glory in a sanguinary conflict for rights, find no mitigation of this bloodshed, in the greater wrongs to which the slave is subjected? This letter would have lost nothing of its force, it would at least have shown better taste, had it consulted humanity enough to be silent about "opium" and "murder."

I cannot refrain from another view of the document. This declaration of national principles cannot be too much lamented and disapproved, for the dishonor it has brought on our country. It openly arrays us as a people against the cause of human freedom. It throws us in the way of the progress of liberal principles through the earth. The grand distinction of our revolution was, that it not only secured the independence of a single nation, but asserted the rights of mankind. It gave to the spirit of freedom an impulse, which, notwithstanding the dishonor cast on the cause by the excesses of France, is still acting deeply and broadly on the civilized world. Since that period, a new consciousness of what is due to a human being has been working its way. It has penetrated into despotic States. Even in countries, where the individual has no constitutional means of controlling government, personal liberty has a sacredness and protection never known before. Among the triumphs of this spirit of freedom and humanity, one of the most signal is the desire to put an end to slavery. The cry for emancipation swells and spreads from land to land. And whence comes the opposing cry? From St. Petersburg? From Constantinople? From the gloomy jealous cabinets of despotism? No; but from republican America! from that country, whose Declaration of Independence was an era in human history! The nations of the earth are beginning to proclaim, that slaves shall not breathe their air, that whoever touches their soil shall be free. Republican America protests against this reverence for right and humanity, and summons the nations to enforce her laws against the slave. Oh, my country! hailed once as the asylum of the oppressed, once consecrated to liberty, once a name pronounced with tears of joy and hope! now a by-word among the nations, the scorn of the very subjects of despotism! How art thou fallen, morning star of freedom! And has it come to this? Must thy children blush to pronounce thy name? Must we cower in the presence of the Christian world? Must we be degraded to the lowest place among Christian nations? Is the sword, which wrought out our liberties, to be unsheathed now to enforce the claims of slavery on foreign States? Can we bear this burning shame? Are the free States prepared to incur this infamy and crime?

"Slaves cannot breathe in England." I learned this line when I was a boy, and in imagination I took flight to the soil which could never be tainted by slaves. Through the spirit, which spoke in that line, England has decreed that slaves cannot breathe in her islands. Ought we not to rejoice in this new conquest of humanity? Ought not the tidings of it to have been received with beaming eyes and beating hearts? Instead of this, we demand that Humanity shall retrace her steps, and Liberty resign her trophies. We call on a great nation to abandon its solemnly-pronounced conviction of duty, its solemnly-pledged respect for human rights, and to do what it believes to be unjust, inhuman, and base. Is there nothing of insult in such a demand?'

From the Emancipation and Free American.

"STAND FROM UNDER."

BROTHER ALDEN,—A few months since an article appeared in the Emancipator with the above caption, *cautioning* the people of the North against the southern trade on *the credit system*, and which predicted the hard times that were approaching, from the impoverishing system of slavery. A gentleman informed me recently, that when he saw that article, he took the alarm and governed his business accordingly, and it has saved him: and he considers the paper of immense value to him on that one account. But sir, the shell has burst, the North will soon be buried again. I have seen a gentleman this morning direct from Georgia, and the state of things prevailing there is *disastrous* and *gloomy* in the extreme. Cotton down to six cents, the people are declaring that their *slaves*, and even *themselves will starve!* even some of the wealthiest slaveholders are declaring this. Property is depreciating. Slaves that a few months ago were worth $800 a head, are not worth now $200. A rich slaveholder, worth $200,000, says he will sell out for *one half*, if he can get away. A rich lawyer said he would sell at a sacrifice of $50,000, *if he could get out of the South.* This same lawyer, I think it was, said that within six months, more than 1000 slaves would be sold at sheriff's sale in his county. Heavy cotton buyers are failing, others are running away, others are stealing negroes, and their calamities are coming upon them to the uttermost. The following is an extract from a letter which this gentleman received within a week from a distinguished lawyer in Georgia, and it gives an idea of their present condition. He says,—

"All is confusion and excitement with us. L—— of W—— county, has failed for $70,000, and affected all the county of W——. Wm. D—— & Co. has broken, *et cetera.* In this (T——) county, all are excited upon the subject of stealing and running negroes—to avoid the payments of debts, &c. John G—— has been in jail for running negroes," (a professor of religion,) "and Daniel A. F——, Wm. R——, and others, for negro-stealing. *The country is going! going!* GONE!!"

This is their condition, and when will the North take the alarm and "*stand from under?*" "Running negroes," spoken of above, is this. The owner runs his slaves a distance, and then sells them, and goes on a distance; and the slaves run away and meet him at a place previously appointed, on the condition that he will give the slaves a part of the money. He then sells them again, and proceeds as before; and thus they sell them *three* or *four* times over, before he gets to Texas; and, that they may not be able to tell the story, the last time they meet, the master *blows their brains out* in some swamp or safe retreat, and takes all the money. This is the explanation given by the above gentleman.—*Horrid! Horrid!!* HORRID!!! No wonder the judgments of God are falling upon them. "Stand from under!" Yours for the slave,

H. CUMMINGS.

From the Philanthropist.

THE PRICE OF BLOOD.

It was a pitiful sum which Judas received as the price of his Lord and Master. Thirty pieces of silver! A poor reward for such a treasure; yet it is about as much as usually falls to the lot of him who is base enough to betray; for, as has been often remarked, bad men like treason, but they despise the traitor.

And so it happens to our great national ecclesiastical organizations, which, for the sake of securing the donations of the South, have bowed down to the Moloch of slavery, and betrayed the cause of Jesus. Among other instances which might be named, observe that of the American Board of Commissioners for Foreign Missions. In order to conciliate the South, the whole influence of this powerful association, with its hundreds of ministers and churches auxiliary, has been, and still is, thrown into the scale of slavery; and what is the reward? Less in proportion surely than Judas Iscariot received! By looking at the receipts of that society for 1839, it will be found that, while the whole amount was 231,000 dollars, of which 72,000 was from Massachusetts, only *ten thousand* was contributed by ALL THE SLAVE STATES!! For this paltry sum, then, of 10,000 dollars, all the influence of that mammoth institution is thrown into the pro-slavery scale; to the disgrace of the free States, to the injury of the poor, down-trodden slave, and the dishonor of a "holy and righteous God."

Communications.

CONVENTIONS IN CAYUGA COUNTY.

WATERLOO, April 24, 1842.

I have just returned to this place from Cayuga county, where I have been laboring for the last three weeks, or thereabouts, in company with Jacob Ferris, and John Reed, the fugitive brother of whom I have spoken in former letters. Cayuga is one of the finest farming counties in the whole State. Its western boundary is washed by Cayuga lake, one of the most charming bodies of water I ever beheld; near the centre sleeps the beautiful Owasco; and on the east lies Skeneateles lake, so justly celebrated for its picturesque scenery. The land is of the richest quality; while the Erie canal, which runs through the north part of the county, ensures the best market for the productions of the soil. Notwithstanding these natural advantages, however, the farmers complain bitterly of the "hard times;" and many of them are just beginning to discover that slavery is the principal cause of their pecuniary troubles. This discovery produces a willingness to *hear* anti-slavery discussions; and hearing in many instances produces conviction and genuine conversion.

On our way to Cayuga, we held two meetings in Tyre, Seneca county; the first at Magee's Corner, and the other in a neighborhood called Cranetown. The first did not appear to make much impression, but the latter was deeply interesting. True, we met in a school-house, and the audience was not large; but I never saw people manifest a keener relish for anti-slavery truth. They remained together until about 11 o'clock at night, and even then seemed unwilling to depart. Seven individuals subscribed for the Standard, and several others desired to do so, who found it impracticable to obtain the necessary amount of money.

Cato, April 6 and 7.—We began our labors in Cayuga county at this place. The weather was exceedingly unfavorable, but the attendance was as great as could have been reasonably expected. Some of the liberty-party abolitionists were a little jealous of us, fearing that we should connive at pro-slavery voting; but they found us quite as orthodox on that subject as they were themselves; and much more so on the subject of supporting pro-slavery ministers and churches—a point of far greater importance. The Baptist minister, a warm liberty-party man, was exceedingly sore on this point. He was ready to support, in the pulpit and church, those who turned a deaf ear to the claims of the slave; while in politics he refused to fellowship them! Abolitionism like this is something worse than a farce.

Weedsport, April 8.—The afternoon meeting here was small; but a good audience attended in the evening.—The coals of truth were scattered freely upon the naked heart; and, I trust, not altogether in vain. It was an unexpected pleasure to find here a worthy brother of Nathaniel Barney, of Nantucket. He is an active abolitionist, and cheered our hearts by his kind hospitality.

Port Byron, April 9, 10.—Both the meeting-houses in this village were closed against us. We commenced our meetings on Saturday afternoon, in a school-house, which was well filled. John Reed spoke with deep feeling of what he had seen and experienced as a slave.—The facts he stated respecting the sufferings of his brethren in bonds,

> "Whom foul Oppression's ruffian gluttony
> Drives from life's plenteous feast,"

were well calculated to soften the most obdurate heart, and few were able to restrain their tears. No one can plead the cause of the slave like the fugitives. His is not the studied eloquence of the schools, but the more genuine eloquence of the heart.

> 'But O, he has a most convincing tongue,
> A potent oratory, that secures
> Most mute attention; and he speaks the truth
> So boldly, plainly, perfectly distinct,
> That none the meaning can mistake, or doubt."

At the close of the afternoon meeting, a leading member of the Baptist Society, said he would "take the responsibility" of opening their meeting-house for the evening. They could do nothing worse, he said, than turn him out of the church; and if they would take that step for such a cause, he had no objection! The house was accordingly opened, and twice as many attended as could have found a place in the school-house? On Sunday we went to the school-house again, and those who could not get seats inside, took their stations around the windows. Fortunately, the day was warm and pleasant. Many forsook the sectarian assemblies, where the claims of the slave are treated according to the example of the priest and Levite, and attended our "Good Samaritan" gathering. We endeavored to develop the spurious character of our popular sectarian religion, which compasses sea and land to make converts to theological abstractions, while it manifests no sympathy for enslaved humanity.

Sennett, April 11.—The meetings here were very well attended, but nothing of special interest occurred.

Owasco, April 12.—We could not learn that this place had ever been visited by an anti-slavery lecturer. Both the meeting-houses were inaccessible, and our meeting was appointed to be held in a school-house. There was not, to our knowledge, a single abolitionist in the place. We called on Mr. Johnson, one of the ministers, and found him a colonizationist, and an apologist for slavery. He thought a doctor of divinity might be justified by *circumstances* in holding slaves; but was filled with pious horror at the thought that a slave should use a horse or boat that did not belong to him, as a means of escaping from bondage! It is thus that the mass of the clergy, like their predecessors, the Scribes and Pharisees, strain at a gnat and swallow a camel. Our afternoon meeting was attended by four women, one man, and two boys! We were inclined at first to withdraw our evening appointment, but our small audience advised us not to do so; and it was well that we listened to this advice; for in the evening the school-house was filled with people, who listened to us with deep interest, until after ten o'clock. We regretted our inability to remain another day; for we felt confident that the cause would have been greatly promoted by further meetings. For the first time since we commenced our labors, we were obliged to resort to a tavern for food and shelter for ourselves and horses.

Union Springs, April 13, 14.—This has been a very hard place for anti-slavery. Our meetings, we trust, had an effect to remove the prejudices of a portion of the people, and to place the cause in an advanced position.

Aurora, April 15.—The afternoon meeting here was small; but in the evening we had a good audience; and I trust some good at least was done by an earnest presentation of the claims of the slave to their sympathy and aid.

Northville, April 16.—I had so often heard of this place in connection with large anti-slavery meetings, that I expected to see a numerous assembly; but I was disappointed to learn that much opposition exists here. Our meetings were small, though not devoid of interest.—Matthias Hutchinson, a Friend, and the author of a letter recently published in the Standard, resides here. We were most cordially received in his family.

Genoa Five Corners, April 17.—In this place I unexpectedly met with Ezra C. Smith, one of the former agents of the Massachusetts Anti-Slavery Society, who left Andover Seminary for conscience' sake, and went out to preach the gospel without human ordination. The meeting-house in which he usually preaches was freely given up for our meeting, though it was the Sabbath day. The audience was large, and we were cheered to learn that a good impression was made. Friend Smith, I hope, will be induced to enter the field again as an anti-slavery agent. He is qualified for eminent usefulness in that capacity.

Milan, April 19.—Our meeting here was one of the most encouraging that we have held in the county. The rain and mud did not prevent a good audience from coming together. We procured several subscribers for the Standard.

Moravia, April 20.—Our audience was small in the afternoon, but quite large in the evening. Sectarian religion blocks up the way of the cause in this place.—One of the most active abolitionists (a liberty-party man) told me that the man whom he supported as a *minister*, was too unsound to answer as a candidate for civil office! And yet he called him a minister of Christ!—This is an inconsistency so glaring, that I wonder our liberty-party friends do not see it. Some of them appear to think of little else, as abolitionists, than "ballot box, ballot box," from one year's end to another!

Scipio Centre, April 21, 22.—Here we had excellent meetings. Our popular republicanism and religion were pretty thoroughly sifted; greatly to the satisfaction of a goodly number of hearers.

Fleming, April 23.—I left Jacob Ferris to fulfill our appointment in this place alone, and do not know how he was received.

The County Convention will be held at Auburn the present week; after which I shall return to New-York.

OLIVER JOHNSON.

LETTER FROM WESTERN NEW-YORK.

Our friend gives the names of master and slave, dates, place of residence, &c. But we omit them; because in all such cases, we consider "discretion the better part of valor."

To the Editor of the Standard.

A few days ago, a fugitive from Virginia gave me a call, on his way to a free country. He is no doubt safe, ere this, from American kidnappers. He arrived about 10 o'clock, and remained until after dinner; during which time, we had an opportunity of making many inquiries relative to the condition of our southern brethren in bonds. We urged him much to remain over night with us; but he was impatient to set foot upon a soil where he could feel assured he was free. He was a fine-looking fellow, of about nineteen, evidently possessing much native shrewdness. The Virginian, whose victim he was, staked him against $1000 on a *cock-fight*; and for fear his master might lose his wager, and he be sold to the South, he thought best to use the physical and intellectual powers God had given him, in finding a country where an immortal being is considered of too much value to have his destiny hang upon a *chicken's foot.*

He says the dread of being sent further South, is universal; that the slaves in his region, field hands and all, talk of nothing else but freedom, when they are by themselves; and that they have a long song about Canada. He seemed to place a light estimate on the value of human life. This is the legitimate result of education in slavery; thus, through the world's history, do we find habitual violence unconsciously preparing the way for its own retribution; teaching, by its own example, the very lessons it most dreads to have inculcated.—When I called in question the right of slaves to kill their masters, even to obtain their freedom, he quickly replied, "If it be right for their masters to kill *them*, it must be right for them to kill their *masters*; and they make nothing of killing a nigger."

Of course, I could not in a few hours counteract the teachings of years.

A letter from Dr. Jewett, of Geneva, a few days ago, informs me that several men-stealers have infested that village, in quest of prey, since the decision of the United States' Supreme Court. One of them stepped into Johnson's barber's shop, to be shaved. Mr. Johnson at once recognized in him his old master. He shaved him with a trembling hand; and the moment he left the shop, hurried out of the back door, and immediately fled to Canada. How long must the free States submit to the shame of being unable to protect innocent men in the enjoyment of a right that belongs to all?

J. C. HATHAWAY.

DISSOLUTION OF THE UNION.

I feel it incumbent on me to express some ideas, relative to a subject which now occupies the attention of abolitionists, viz: *Dissolution of the Union.*

In my judgment, this question has been brought into improper alliance with the object of the American Anti-Slavery Society. Great as is my respect for the editor of the Liberator, and my confidence in his integrity of purpose, I must yet differ from him plainly, with regard to the manner and connection in which he has introduced it to public notice. It is such as will convey to uninformed minds the impression that the purpose of the American Anti-Slavery Society is other than it really is. The articles in the Liberator will be deemed sufficient proof, by those who have entertained such suspicions, that it had in its conception an ultra purpose, which it dared not openly avow; and the faith of many, who believed in its uprightness, will be shaken. If such ideas exist, in despite of all fair and reasonable efforts to disprove them, or, if men adopt them while we adhere to principle, be it so. There is no course for us to pursue, then, but to bear all the odium that may be piled upon us, and to persevere in the path of duty. But surely there is no *obligation* on us to incur odium—nay, there is an obligation on us to *avoid* it, if we can do so without a violation of principle. Who doubts that the cause of freedom would be advanced if the popular mind could be brought simply to cease hating it? We desire to remove this hatred, because it forms an obstacle to the impression of sound principles. There is, at least, a *philosophical*, if not a *moral* obligation on us to escape needless odium. It is simply to give the truth a fair chance of making its own way.

But let us examine the connection itself of dissolution of the Union with anti-slavery. "Dissolution, or abolition," say some. Why the former, if not the latter? Because, it will *lead* to the latter! How? By violence and cost of life,—or in other words, by involving the country in a civil war—or, in other words still, by exploding one circumstance of evil by another, rather than by correcting its source! This is only to change the form, leaving the substance. Society may be *interested* by such changes, and deluded into a belief that it is real reform; but it cannot, in the long run, be greatly benefitted. The cost of effort will exceed the value of the product. It may be said, again, that dissolution of the Union will relieve the North from the support of slavery, by paying taxes for war to put down insurrection—by invalidating the requisition to restore fugitives, &c. I answer, an *involuntary* support of slavery involves no guilt. That conscience which faithfully performs all its duty in protesting against the evil, and striving to uproot it, shares not the guilt of its existence.

It is notorious that the predominance of southern tactics deprives the North of many of those constitutional rights, for the guaranty of which the Union was formed: such as the lawful use of the mails, the right of petition, freedom of locomotion, opinion and speech, &c.; and the dissolution of the Union is demanded by some, because in this way it is really destructive of its own end. Let individuals pursue their own course on this subject, as they have a right to do, whether abolitionists or not.—But let the American Anti-Slavery Society attend to its own specific business; or, if it is not satisfied with its present Constitution, which prescribes its object, and the means for obtaining it, let it alter its Constitution, and change its name. Then, its members will know to what purpose they stand pledged, and can use the privilege of retiring, if they choose.

There is no moral horror, or political treason, to my mind, in advocating dissolution of the Union. Its vitality is already essentially destroyed, and I have no reverence for sounding brass. I do not, however, individually, or as an abolitionist, feel called on to enter a crusade against it. Least of all, can I admit what my friend Garrison proposes, that my "patriotism, humanity and piety," shall be tried by such a test! Abolitionists have duties which go vastly beyond this issue. Were the Union ten times dissolved, they would be bound still to labor for the destruction of slavery; though their means of influence might be very much circumscribed. If slavery existed only in New Holland, and in no other part of the world, they might exercise no mean power towards its extinction. My friend Garrison, thou seemest to forget thy glorious motto—*the largest on the anti-slavery list*—"My country is the world, my countrymen are all mankind." What, to thee, are map-lines and latitudes? They cannot dissolve a single moral obligation, nor make it easier to serve thy fellow-man; but they may throw friendly people into belligerent attitudes, and embarrass the means of Christian reform.

There is another view of this matter. Some years ago, the colored people of Philadelphia met to consider the subject of Colonization in Africa. Our deceased friend, James Forten, was chairman of the meeting; and I have frequently heard him speak of its proceedings with lively interest. After considering the grievances to which they were exposed in this country, and the promised benefits which were held out to them in Liberia, they adopted the sublime resolution, *not to separate themselves from the destiny of their enslaved brethren in the South!* It was worthy of Christian philanthropists to proclaim such an idea. With the same enlarged benevolence, let abolitionists refuse to draw lines of separation between themselves and the objects of their sympathy. Let them remain patient, and bear up manfully against the conquests of slavery, to which they have been enabled to offer a moral Thermopylæ, and for which they may prepare a Moscow. Why should they desire a political separation? Is it that they may escape the insults and the petty spleen of political gamesters? No, no,—they can *bear* a deprivation of some of the minor rights of citizenship, while thinking of the slave who is deprived of *all* rights—or while thinking of the slaveholder, who is worse off than we, certainly, tortured as he is by the apprehensions of which all tyrants are wont to dream.

The present posture of anti-slavery is this: After a toilsome campaign, the public mind, especially of the North, yielding a stubborn resistance, receives its impression. Many noble heads and hearts, who at first regarded it with horror, now embrace it with zeal. The South, also, begins to be considerably affected by the moral claims of freedom; and it is at the same time operated on by the competition of other countries in its staple products. It is both morally and physically hemmed in by its own acts, and is becoming conscious that freedom is the only door of escape. It cannot fail to be greatly moved by continued appeals to interest and conscience, which *they cannot shut out from the North.* A common language, the printing press, (though maimed, yet powerful,) the influences of literature, the intercourse of trade and travel, are circumstances which lay the South open to the North. Availing ourselves of the opportunities thus afforded, in the spirit of disinterested philanthropy, we may soon obtain a firm hold, and urge the claims of humanity with irresistible force. We must not grow impatient. Moral revolutions are not so speedily effected, as physical; and *such* a moral revolution as the anti-slavery principle contemplates, reaches to a great depth in the well-springs of human action—a depth hardly attainable in the adult mind, where the sturdiest passions of our nature hold possession. When the youthful mind of our age arrives at maturity, we may hope for better results.

I object to the proposition, "Dissolution or Abolition," because it contains a *threat.* It is to move by fear instead of love. When the South has attempted to gain a purpose by the same mode, the North has called her "bully." A purpose so gained, is a *loss to the winner*, to speak paradoxically.

But the chief ground on which this matter ought to be decided, in connection with the American Anti-Slavery Society, is, simply that its Constitution does not embrace it. The whole character and purpose of the society is eminently moral. Its object cannot be wrought out by physical means. The human heart is the seat of its action; and there its victory must be achieved, if at all.—The darkest forebodings are present to my mind when I contemplate the *possibility* of the American Anti-Slavery Society casting off its great sheet anchor of Christian moral power, and opening a game of political changes. It would then deservedly lose the confidence which it has now gained, and which it is in a fair way to improve.

It is indispensable, in my view, that abolitionists should test the agencies which they employ, by their *nature*, and not by anticipation of their results. I have no faith in measures tested by any other standard, however plausible and promising they may appear.

J. S. GIBBONS.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MAY 5, 1842.

DISSOLUTION OF THE UNION.

We trust our friends in Massachusetts will see nothing in the circular of the Executive Committee of the American Anti-Slavery Society, at all indicative of a wish to prescribe limits to individual freedom. For the last few years, events have continually tended to excite the public mind to a consideration of the value of the Union.—This is not peculiar to abolitionists; it is spreading throughout the North. We have no purpose to answer in saying it; we simply record it as an obvious fact.—Politicians, shoe dealers, merchants, &c. whether anti-slavery men or not, are asking with more and more earnestness and anxiety, whether the union of these States promotes the beneficial objects for which it was intended. Recent events have given a peculiar stimulus to this inquiry. The treatment of J. Q. Adams, the censure of J. R. Giddings, the high-handed course of the slave party in Congress, for years past, and the alarming decision of the Supreme Court, have greatly impaired northern allegiance to the Union. It is absurd to say that abolitionists have *created* these events; a moderate share of philosophy will show that, in the very nature of things, they could only develop what previously existed. They have forced into open daylight, evils that had long been silently and insidiously undermining our free institutions; this they readily admit. They saw the foul toad lurking in the garden—they did but touch him with the spear of truth, and he has started up a most visible devil.

But it matters little what proportion our direct agency has borne to other agencies, all tending to force men into a calculation of the value of the Union. The important fact is, that men's minds are generally excited on that topic; and there is an anxious, bewildered inquiry concerning the relative position of rights and duties. In a country like ours, activity of thought will speedily clothe itself in free discussion. When the *time* comes, the *word* will come; and the wise reformer will neither seek to *urge* its utterance, nor to *impede* it.

In view of these things, it becomes a serious inquiry what abolitionists, in their individual and associated capacity, ought to do; to me it is a most painful and anxious inquiry. The Union has never had any power over my mind, when used as a bugbear. That which was created by popular sentiment, is obviously a legitimate subject for popular investigation and revision.—Nevertheless, this subject is one which should be approached with the calmest wisdom, and the greatest tenderness of conscience. *The battering-ram of agitation is altogether out of place here.* It must not be handled and hit, as if it presented but one aspect; the whole of our social fabric is involved therein. Every ramification of society meets there, like the infinitude of sensitive threads in the centre of a spider's web. Let no rash hand be laid upon it. Let us be careful not only what we ourselves move, but what that movement sets in motion. The true mission of the reformer is to meet excitement with calm heroism, when it grows directly out of a conscientious discharge of duty; but *never to seek excitement for its own sake.* When popular odium and violence comes unsought, it always has a tendency to reaction, which inevitably defeats its own purposes; but when men would use excitement as *machinery* to effect an object, that law ceases, and the reverse of it prevails.

Perhaps we may be in no danger of making this mistake; we certainly shall not, if we steadfastly look at the subject in the light of principle only. As a principle, it involves rights and duties. These are but reverse sides of the same shield; for whenever a right is infringed, a duty has been violated. Politicians and military heroes are prone to look at *rights*; the Christian examines the same subject on the side of *duties.* Let those whose mission it is, pour forth their indignation concerning the violated *rights* of the North. We thank them when they do their work bravely and well. But anti-slavery is appointed to a higher and holier mission. What are our wrongs, compared with those of the slave? It is true, our petitions are rejected, our representatives insulted, and our remonstrance against the insult haughtily expunged from the journal of Congress. But these things will in their very nature excite reaction. We cannot, and ought not to forget them; but our chief business is not with *them.*

The *one* question for us to ask is, What is our duty? What course will best promote the true interests of the slave and the slaveholder? Whoever looks at the subject in the light of principle and reason, will see that the interests of those two classes, fearfully as they now clash, would, in a right order of things, be most harmonious. We should never for a moment separate them in our imagination, or our sympathies. Our undivided object should be to do good to both. The moral perceptions of the slaveholder have become blinded to the plainest principles of freedom, by reason of the long continuance of a system subversive of justice; but in our impatience of this, let us never forget that for half a century that system has been upheld by the whole force of *our* social and political influence. In view of this, if for no other reason, we ought to be willing to suffer much, rather than leave the slaveholder to swift destruction. That insurrection would be the certain result of dissolution of the Union, is not *sufficient* reason why we should refrain from demanding it, *provided* it were plainly the result of a moral principle carried out by moral means; for in all such cases we must not be guided by calculation of consequences. After long and careful consideration, I cannot escape the conclusion that a demand for the dissolution of the Union would *not* be carrying out a moral principle by strictly moral means. Earnest, strong, reiterated, and overwhelming calls for amendments of the Constitution are due to our own consciences, and the general welfare of the country. For there can be no mistake about it; in this conflict between slavery and freedom, one or other of the antagonists *must* yield. But I object to the phrase, "Abolition of Slavery, or Dissolution of the Union." It involves a *threat*; and I do not believe that evil was ever overcome, or ever can be, by force or fear. Such tools are out of place in a purely moral enterprize; they should be left with the bullying slaveholder and politician, to whom they legitimately belong. Great political changes may be forced by the pressure of external circumstances, without a corresponding change in the moral sentiment of a nation; but in all such cases, the change is worse than useless; the evil reappears, and usually in a more exaggerated form.

J. S. Gibbons, in his communication, speaking of anti-slavery action on the Dissolution of the Union, says, "Our object cannot be wrought out by *physical* means." This would seem to imply, that some among us thought it *could*; whereas, in point of fact, I believe no such individual could be found in the American Anti-Slavery Society; though unexplained annunciations might easily bear that inference, to those uninformed of our principles. Let it be understood by such persons, once for all, that the moral influence which enlightens and purifies public opinion is the *only* influence our society can legitimately use.

If it be asked, how this can be brought to bear on the dissolution of the Union, I answer, that in its operation it *has*, long ago, dissolved the Union, so far as abolitionists are themselves concerned. The clause of the Constitution that requires the surrender of fugitives, they have for years declared null and void, both in theory and practice. The requisition to aid in putting down servile insurrection, no power on earth could compel them to obey. Each individual, who stands on this ground has already dissolved his union with slaveholding States; and they, in their turn, have dissolved union with him—for they do not allow him "in each State the privileges and immunities of citizens in the several States." He cannot even travel on commercial business, or in pursuit of health, without danger of prisons and Lynch committees.

To the agencies we have always used, there will now doubtless be added multitudes of direct petitions to Congress for changes in the Constitution, so as to absolve the North from all participation in slavery. On this there will be no difference of opinion. Petitions from numerous individuals will likewise probably be sent for "Abolition of Slavery or Dissolution of the Union." On this there will be great difference of opinion; though the only mode of action *is petition.*

ROBERT WALSH.

Under the pro-slavery head, will be found a letter from this gentleman, who is the Paris correspondent of the National Intelligencer. No one, who knows his opposition to abolition in his own country, will be surprised that he condemns reformers abroad, and seeks to malign their *motives*, when he can find nothing to say against their *measures.*

He was for a long time the able and popular editor of the National Gazette, in Philadelphia. That paper had its origin in the excited state of public feeling against the admission of Missouri, as a slave State. Mr. Walsh *then* wrote a very strong anti-slavery pamphlet, and in other ways distinguished himself as the slave's advocate; for this reason he was selected as editor of a paper established to resist encroachments on freedom. He is now the hired agent of a pro-slavery press, published at the centre of our slaveholding government, and doing its utmost to cover the shame of the "peculiar institution."

I remember an incident, which serves in part to explain his present disgraceful position. Six years ago, he called upon me, at the house of Lucretia Mott, in Philadelphia. The conversation glanced upon slavery. Mr. Walsh deprecated the movements of abolitionists. Lucretia said, in her mild way, "Thy conversation seems at variance with the views formerly published by thee." "Oh, the *abolition* of slavery is a very different question from the *extension* of it," replied he; "I do not think it would be good policy to extend it. But I am certain the slaves are far better off than they would be if emancipated; they are generally well-treated and very happy. I declare I have sometimes almost envied them."

This led to an argument pro and con, conducted with perfect good temper on all sides. In the midst of the discussion, Mr. Walsh unguardedly remarked, "Of one thing I am certain—*my* slaves would not take their freedom, if it were offered." "Then thou *hast* slaves?" said Lucretia, in a tone of searching significance; for she at once saw that abolishing slavery *was*, indeed, to him a very different question from extending it. He reddened to the temples, and answered rapidly, "No, no. My *wife* holds some slaves; but I desire to be thankful *I* own no human flesh, except my wife and children." The idea of ownership in *them* did not strike me as being indicative of very enlarged and liberal views; but I thought it a suitable estimate of woman for a slaveholder.

A member of Congress, writing from Washinton, says; "Is it not too bad that we must have Wheaton in Prussia, Zenifer in Austria, Everett in England, and Cass in France, all actively engaged using their pens, tongues, and influence, in favor of slavery, and to prevent measures to break up the slave trade? and Robert Walsh, the endless correspondent of the Intelligencer, thrown into the bargain, to make up the quintuple alliance! Of Everett, however, I venture to hope he may not be as ready to do the dirty work of slavery, as I fear he will."

L. M. C.

OUR ANNIVERSARY ON THE TENTH.

We have every reason to expect a large and interesting meeting. Garrison, Rogers, Wendell Phillips, Remond, S. J. May, E. G. Loring, &c. &c., will probably be here. Come from all quarters, ye that can. Accommodations can be obtained at fifty cents a day.

Those who can accommodate one or more abolition guests during the few days of the Anniversary, for love of the cause, are respectfully requested to leave their names at 143 Nassau street, with an invitation for as many as they choose.

LETTERS FROM NEW-YORK.—No. 23.

You tell me some minds were shocked that, in my letter describing the great fire, I seemed to sympathize more with Jane Plato for the destruction of her little garden-patch, than I did with others for loss of houses and furniture. The fact is, the idea in my own mind was so familiar to me, that I uttered it too briefly, and without explanation. I simply meant that *money* does not in any case, constitute *wealth.* I know the universal opinion of mankind is to the contrary; but it is nevertheless a mistake. Our real losses are those in which the *heart* is concerned. An autograph letter from Napoleon Bonaparte might sell for fifty dollars; but if I possessed such a rare document, would I save it from the fire, in preference to a letter from a beloved and deceased husband, filled with dear little household phrases? Which would a mother value most, the price of the most elegant pair of Parisian slippers, or a little, worn-out shoe, once filled with a precious infant foot, now walking with the angels.

Jane Plato's garden might not be worth much in dollars and cents; but it was to her the endeared companion of many a pleasant hour. After her daily toil, she might be seen, till twilight deepened into evening, digging around the roots, pruning branches, and training vines. I know by experience how very dear inanimate objects become under such circumstances. I have dearly loved the house in which I *lived*, but I could not love the one I merely *owned*. The one in which the *purse* had interest might be ten times more valuable in the market; but let me calculate as I would, I should mourn most for the one in which the *heart* had invested stock. The common wild-flower that I have brought to my garden, and nursed and petted, till it has lost all home-sickness for its native woods, is *really* more valuable than the costly exotic, purchased in full bloom from the conservatory. Men of princely fortunes never know what wealth of happiness there is in a garden.

> "The rich man in his garden walks,
> Beneath his garden trees;
> Wrapped in a dream of other things,
> He seems to take his ease.
>
> One moment he beholds his flowers,
> The next they are forgot;
> He eateth of his rarest fruits,
> As though he ate them not.
>
> It is not with the poor man so;
> He knows each inch of ground,
> And every single plant and flower,
> That grows within its bound.
>
> And though his garden-plot is small,
> Him doth it satisfy;
> For there's no inch of all his ground,
> That does not fill his eye.
>
> It is not with the rich man thus;
> For though his grounds are wide,
> He looks beyond, and yet beyond,
> With soul unsatisfied.
>
> Yes, in the poor man's garden grow
> Far more than herbs and flowers;
> Kind thoughts, contentment, peace of mind,
> And joy for weary hours."

The reason of this difference is easily explained:

> "The rich man has his gardeners—
> His gardeners young and old;
> He never takes a spade in hand,
> Nor worketh in the mould.
>
> It is not with the poor man so—
> Wealth, servants, he has none;
> And all the work that's done for him,
> Must by *himself* be done."

I have said this much, not for the paltry purpose of vindicating myself, but to prove that money is not wealth, and that *God's* gifts are equal; though joint-stock companies and corporations do their worst to prevent it.

And all the highest *truths*, as well as the genuine *good*, are universal. Doctrinal dogmas, may be hammered out on theological anvils, and appropriated to spiritual corporations, called sects. But those high and holy truths, which make the soul at one with God and the neighbor, are by their very nature universal—open to all who wish to receive. Outward forms are always in harmonious correspondence with inward realities; therefore the material types of highest truths defy man's efforts to monopolize. Who can bottle up the sunlight, to sell at retail? or issue dividends of the ocean and the breeze?

The highest gifts my soul has received, during its world-pilgrimage, have often been bestowed by those who were poor, both in money and intellectual cultivation. Among these donors, I particularly remember a hard-working, uneducated mechanic, from Indiana or Illinois. He told me he was one of thirty or forty New Englanders, who, twelve years before, had gone out to settle in the western wilderness. They were mostly neighbors, and had been drawn to unite together in emigration from a general unity of opinion on various subjects. For some years previous, they had been in the habit of meeting occasionally at each others' houses, to talk over their duties to God and man, in all simplicity of heart. Their library was the Gospel, their priesthood the inward light. There were then no anti-slavery societies; but thus taught, and reverently willing to learn, they had no need of such agency, to discover their duties to the enslaved. The efforts of peace societies had reached this secluded band only in broken echoes; and non-resistance societies had no existence. But with the volume of the Prince of Peace, and hearts open to his influence, what need had they of preambles and resolutions?

Rich in God-culture, this little band started for the far West. Their inward homes were blooming gardens; they made their outward in a wilderness. They were industrious and frugal, and all things prospered under their hands. But soon wolves came near the fold, in the shape of reckless, unprincipled adventurers; believers in force and cunning, who acted according to their creed. The colony of practical Christians spoke of their depredations in terms of gentlest remonstrance, and repaid them with unvarying kindness. They went farther—they openly announced, "You may do us what evil you choose; we will return nothing but good." Lawyers came into the neighborhood, and offered their services to settle disputes. They answered, "We have no need of you. As neighbors, we receive you in the most friendly spirit; but for us, your occupation has ceased to exist." "What will you do, if rascals burn your barns, and steal your harvests?" "We will return good for evil. We believe this is the highest truth, and therefore the best expediency."

When the rascals heard this, they considered it a marvellous good joke, and said and did many provoking things, which to them seemed witty. Bars were taken down in the night, and cows let into the cornfields. The Christians repaired the damage as well as they could, put the cows in the barn, and at twilight drove them gently home; saying, "Neighbor, your cows have been in my field. I have fed them well during the day, but I would not keep them all night, lest the children should suffer for their milk."

If this was fun, those who planned the joke found no heart to laugh at it. By degrees, a visible change came over these troublesome neighbors. They ceased to cut off horses' tails, and break the legs of poultry. Rude boys would say to a younger brother, "Don't throw that stone, Bill! When I killed the chicken last week, did'nt they send it to mother, because they thought chicken-broth would be good for poor Mary? I should think you'd be ashamed to throw stones at *their* chickens." Thus was evil overcome with good; till not one was found to do them wilful injury.

Years passed on, and saw them thriving in worldly substance, beyond their neighbors, yet beloved by all. From them the lawyer and the constable obtained no fees. The sheriff stammered and apologized, when he took their hard-earned goods in payment for the war-tax. They mildly replied, "'Tis a bad trade, friend. Examine it in the light of conscience and see if it be not so." But while they refused to pay such fees and taxes, they were liberal to a proverb in their contributions for all useful and benevolent purposes.

At the end of ten years, the public lands, which they had chosen for their farms, were advertised for sale at auction. According to custom, those who had settled and cultivated the soil, were considered to have a right to bid it in at the government-price; which at that time was $1 25 per acre. But the fever of land-speculation then chanced to run unusually high. Adventurers from all parts of the country were flocking to the auction; and capitalists in Baltimore, Philadelphia, New-York, and Boston, were sending agents to buy up western lands. No one supposed that custom, or equity, would be regarded. The first day's sale showed that speculation ran to the verge of insanity. Land was eagerly bought in, at seventeen, twenty-five, and forty dollars an acre. The Christian colony had small hope of retaining their farms. As first settlers, they had chosen the best land; and persevering industry had brought it into the highest cultivation. Its market-value was much greater than the acres already sold, at exorbitant prices. In view of these facts, they had prepared their minds for another remove into the wilderness, perhaps to be again ejected by a similar process. But the morning their lot was offered for sale, they observed, with grateful surprise, that their neighbors were everywhere busy among the crowd, begging and expostulating: "Don't bid on *these* lands! These men have been working hard on them for ten years. During all that time, they never did harm to man or brute. They are always ready to do good for evil. They are a blessing to any neighborhood. It would be a sin and a shame to bid on *their* land. Let them go, at the government price."

The sale came on; the cultivators of the soil offered $1 25; intending to bid higher if necessary. But among all that crowd of selfish, reckless speculators, *not one bid over them!* Without one opposing voice, the fair acres returned to them! I do not know a more remarkable instance of evil overcome with good. The wisest political economy lies folded up in the maxims of Christ.

With delighted reverence, I listened to this unlettered backwoodsman, as he explained his philosophy of universal love. "What would you do," said I, "if an idle, thieving vagabond came among you, resolved to stay, but determined not to work?" "We would give him food when hungry, shelter him when cold, and always treat him as a brother." "Would not this process attract such characters? How would you avoid being overrun with them?" "Such characters would either reform, or not remain with us. We should never speak an angry word, or refuse to minister to their necessities; but we should invariably regard them with the deepest sadness, as we would a guilty, but beloved son. This is harder for the human soul to bear, than whips or prisons. They could not stand it; I am sure they could not. It would either melt them, or drive them away. In nine cases out of ten, I believe it would melt them."

I felt rebuked for my want of faith, and consequent shallowness of insight. That hard-handed laborer brought greater riches to my soul than an eastern merchant laden with pearls. Again I repeat, money is *not* wealth.

L. M. C.

BOOKS FOR THE SOCIETY OF FRIENDS.

Those who wish for books of this description will do well to call upon Isaac T. Hopper, 143 Nassau street, and look at the remainder of his stock as a bookseller. It comprises works interesting to both branches of the Society of Friends, and among them are many not for sale elsewhere. We hope our friends at the Anniversary and Yearly meeting, will avail themselves of this opportunity; and thus accommodate themselves, while they benefit a worthy man, whose worldly goods have always been held in trust for God's suffering poor.

DR. CHANNING ON EMANCIPATION.

This work was published by Elizabeth P. Peabody, of Boston, who took out no copyright; having a conscientious reluctance to circumscribe the circulation of truths so much needed by the American people. Anti-slavery societies, by her consent, issued cheaper editions of small type and poor paper. These came into the market before the first edition was disposed of; and the generous publisher has incurred debt.

At 143 Nassau street, copies of the first edition are for sale at a reduced price. They are printed on good paper, with fair, large type, pleasant to read. The books ought to be abroad on their mission of humanity; and the sacrifice made to principle ought to commend the publisher to the patronage of abolitionists. Please buy and circulate.

THE WAMPANOAG AND OPERATIVES' JOURNAL.

This name presents no beauty to the eye, and no music to the ear; it is, however, the title of a very clever article; a semi-monthly periodical of eight pages, quarto, $1 per annum, in advance; edited at Fall River, by Frances H. Whipple, whose spirited and oftentimes beautiful poetry has given her deserved popularity. The following extract from the Prospectus, will give an idea of the character of the work:

"Whatever we see of GOOD, we shall dare to sustain, without stopping to inquire whether it "bear the image and superscription of Cæsar," or not. Whatever we see of WRONG we shall cry out against; whether it be in low places, or in high places—whether it be pilfering hen-roosts, or plundering cradles; whether it be robbing a man of his purse, or of himself; whether it be chaining the limbs, or crushing the soul; whether it be making a woman a toy, or a chattel; whether it be flattering or flogging her; whether it be raising and dragging her away in chains to the southwestern market, or ruinously training her under the forced culture of our fashionable boarding-schools, and drawing-rooms, for the HOME-MARKET.

☞ F. H. W. is informed that the information she asks is entirely out of my line; particularly in New-York, where I am altogether a stranger.

☞ The publisher of the Herald of Freedom, is requested to send his paper to Nathan Marble, Port Byron, Cayuga county, N. Y., and to David Wright, Auburn, N. Y.; and draw on H. W. Williams, Boston, for $3,00.

CORRECTION.—The editorial in our last should not have stated that Saxon serfs were *never* allowed to taste flesh of animals they tended. They received what their masters did not care to retain; of course, the refuse portions were usually their lot.

THE FOREIGN MAGAZINES.—Mrs. Mason really deserves the thanks of the public for furnishing them, at a cheap rate, with a handsome reprint of all the best foreign periodicals. The rapidity with which it is done is perfectly astonishing. The numbers of Blackwood, Bently, the Metropolitan, &c. published in Europe on the first of April, were delivered to subscribers in this city a fortnight ago!

☞ The Treasurer has received from a friend at Bozrahville Ct. three dollars; and from the ladies association, West Chester N. Y. $2,00 for the use of Hiram Wilson, of Upper Canada.

Congressional.

HOUSE OF REPRESENTATIVES, April 15.

J. Q. Adams, in continuation of his reply to Mr. Ingersoll, entered into a dissertation on the right of search. He showed that during the administration of Mr. Monroe, while he was Secretary of State, he had always been opposed to granting to England the right of search.

Let this committee, let this House, let this country reflect what are the principles really involved in all this blustering about the right of search. The object at the bottom of it all is the *restoration and preservation of the* AFRICAN SLAVE TRADE.

If claiming the right of search under the pretext of philanthropy, is a proof of hypocrisy, we were ourselves the first to give it; for we were once zealous in the prevention of the slave trade; but now we have done away with all that. As the French anatomist says, in one of Moliere's plays, "The heart used to be on the left side but now we have changed all that, and the heart is on the right side." Yes, I hope we shall ever maintain the freedom of the seas. I adhere to that, as I ever did. It is a part of the freedom of the land; it is a part of the great question of human liberty. I admit that the claim of England to the sovereignty of the seas is an evil to be resisted by all the other nations of the earth. Our contest is for the freedom of the seas, not for the sovereignty of the seas.

I entreat the members of this committee to remember that I am not for conceding the right of search. I cannot consent to it, even for the suppression of the slave-trade: because I believe that other expedients can be formed to accomplish that object, without this resort; and because in the correspondence of the British minister with Mr. Stevenson, I see no demand for such concession. On the contrary, the right to search our ships is expressly *disclaimed* by Great Britain. We may indeed be called upon to aid her in the suppression of the slave trade, by the services of a part of our naval force: but this we can do, without conceding the right of search.

In the course of his remarks, Mr. Adams went into an examination of Gen. Cass's proceedings with regard to the treaty of the Five Powers, and alluded to the danger of our becoming entangled in the meshes of European diplomacy, all for the protection of slavery.

APRIL 16.

The appropriation bill again came up, on motion of Mr. C. J. Ingersoll to reduce the appropriation for diplomatic agents to Austria and Prussia.

Mr. Slade obtained leave to explain some remarks which he had made the other day on the subject of the motion to strike out the mission to Mexico. He had argued that Mr. Thompson, of S. Carolina, was a very improper person for such a mission;—but he had not objected to his personal character, as had been reported in some of the papers. The hasty and overbearing temper evinced by Gen. Thompson in Congress, showed him unfit to be entrusted with the delicate and difficult mission to the government of Mexico. This, however, he regarded as a minor consideration compared with the position which Mr. Thompson had occupied, here and elsewhere, in regard to the dispute between Mexico and Texas, and the dangerous project of annexing the latter to the United States.

Mr. Botts, of Virginia, being entitled to the floor, said he should confine himself to the more prominent points of Mr. Adams's remarks the two previous days, unconnected with the question of slavery in the abstract; a question which he had no disposition to discuss either here or elsewhere, now or hereafter; that was an interest that must depend on its own strength for its protection. It neither asked aid of the North to protect it, nor feared the power of the North to destroy it. In approaching this subject, he was not ashamed to acknowledge the vast superiority of the wisdom, experience, and intellect, as well as the age, character, and standing of the gentleman against whose opinions he had felt it his duty to array himself. And he begged to be permitted to say to the gentleman, that, in the course of his remarks, he intended to indulge in no personal unkindness, whatever might be the justification offered. He knew, he trusted, too well what was becoming his own age and station, as well as what was due to the gentleman, to indulge in any harsh language towards him. He had to deal with his opinions and principles, and not with the gentleman himself.

Among the gentleman's remarks, that which created the greatest surprise was the boasting declaration that he had made day before yesterday, that in 1814 he had signed with his own hand a treaty (referring to the treaty of Ghent) in which the traffic in slaves (not the African slave trade) was declared to be unjust and inhuman, and in which the two governments of Great Britain and the United States had pledged themselves to use their best exertions to arrest it. The gentleman had excluded the idea that this traffic in slaves was confined to the African slave trade, and said that the construction he had put on that clause of the treaty of Ghent was, that it extended to the traffic in slaves in our own country. Was that the construction the gentleman put on the treaty of Ghent at the time he signed that treaty? If he had put such a construction on it at that time, (which he (Mr. B.) did not believe,) it would, he pronounced, have been the greatest fraud ever perpetrated on any country in the world.

Mr. Adams said, at the time the treaty was made, he had no hesitation in saying that the moral application of the inhumanity and injustice of the traffic in slaves did in his mind apply to the whole traffic in slaves. As a question of the construction and meaning of that article, as between the United States and Great Britain, he did not put that construction upon it; but as a matter of obligation between the United States and Great Britain, it applied solely to the African slave trade. As to his mind, it applied to the traffic in slaves anywhere and everywhere; and——

Mr. Botts here interposed and claimed the floor to proceed in his remarks.

Mr. Adams said the gentleman had made the inquiry of him, and he had not finished his answer.

After a momentary conversation—

The Chairman said the gentleman from Virginia (Mr. Botts) was entitled to the floor.

[Mr. Adams. Well, I desire the gentleman never to ask me a question again.]

Mr. Botts said he did not think he ever would, unless he had reason to expect to be answered with more civility than this had been answered.

He was very sure that, notwithstanding the interpretation the gentleman chose to give to this article of the treaty at this late period, he did not make that interpretation at the time he signed it. Therefore, he had said that if it had been made, it would have been a fraud on the country, because the treaty never would have been ratified by the Senate.

But as to this foreign slave trade. The gentleman had declared the other day—and not only to this nation and the British government, but to the British negotiator now at our door—that the only object had in view by the southern country in regard to this right of search, and to the compensation demanded for the property lost on board the Creole, was the restoration of the African slave trade. He (Mr. B.) spoke not as a southern or a sectional man, but as a national man, devoted to the peace of this country and the perpetuity of the Union, which he clung to as the ark of our political salvation; and he said the gentleman had no authority for the declaration.

[Mr. Adams said he had never said it. He denied utterly having said it.]

Mr. Botts said he might appeal to every member on this floor, if the gentleman did not say it.

[Mr. Adams. Let the gentleman appeal.]

Mr. Botts. Whether the gentleman intended to say it, he did not know; for he had said that he spoke without reflection; which was the only apology that could be made for his speech. But he appealed to every member on this floor if that was not the gentleman's language.

For the South he would say, that there was not a man in that whole country who desired to see the restoration of the African slave trade, unless it was the class of plunderers and robbers; and there was as many of that class in the gentleman's country, as in his. There was in his country as much patriotism, philanthropy, and Christianity, as the gentleman represented, who claimed the restoration of their property on board the Creole, and opposed the right of search. This African slave trade ran not only in the gentleman's mind, but runs throughout his whole discourse. The object of the annexation of Texas, the gentleman had said, was to restore the African slave trade.

[Mr. Adams. Both the African and American slave trade, and slavery.]

Mr. Botts. The annexation of Texas to revive the African slave trade! He was neither a Philadelphia lawyer nor a Virginia lawyer; but it required a Massachusetts lawyer to understand how the annexation of Texas was to promote or revive the African slave trade. That it might in some degree promote the American slave trade was not at all improbable. That it was made the interest of the South to promote slavery in Texas, there was no question. And why? Because self preservation was the first law of nature. Let him tell the gentleman and his colleagues on the floor, and those over whom he exercised an almost omnipotent influence in this House and in the country, if it really made the blood tingle in the ends of their fingers and toes, as the gentleman from Vermont (Mr. Slade) had said it did with him, to hear the annexation of Texas spoken of—let him tell them that it was in their power to arrest that tingling. Let them break up their abolition societies, scatter their abolition presses, and abandon all their attempts to interfere with the rights of their neighbors, friends, and brethren, and they would never talk of the annexation of Texas. They would compromise, and agree not only not to work for the annexation of Texas, but never listen to such a proposition. But if they continue in their mischievous designs, the South would promote and encourage slavery in Texas, and make it for the interest of Texas to unite with the South.

The gentleman from Vermont, (Mr. Slade) had declared that so outrageous would be the violation of the Constitution by the annexation of Texas to the United States, that it *ipso facto* dissolved the government. He left them to decide the constitutional question. The gentleman from Massachusetts had said that northern men are not to march to the southern climate, to the burning plains of the southern sun, to die and rot, to suppress a civil or servile insurrection. Thus spoke the gentleman from Massachusetts, an ex-President.

He had been told that the gentleman attached a qualification, and said that northern men were not to march to a southern climate to die and rot to suppress a civil or a servile insurrection, without the power was given to them after they had gone there, of declaring whether these slaves should be bond or free. That was the qualification, he understood.

[Mr. Adams. No, sir; it is not the qualification.—You may go on misrepresenting my argument.]

Mr. Botts. The gentleman had claimed (and it was not the first time, as he had done the same at the extra session) under the treaty-making power, if the North should be called on to suppress a civil or servile insurrection, that it would belong to the North to say which side they would take, and to declare the slave bond or free. He (Mr. B.) thought that expression was used under the ardor of debate, and was not the calm and deliberate opinion of the gentleman. Was the gentleman so forgetful of the provisions of the Constitution, as not to remember that it was there declared that Congress should have power "to provide for calling forth the militia to execute the laws of the Union, suppress insurrection, and repel invasions?" Where was the treaty-making power, when the gentleman was called on under this law to suppress a servile insurrection, that gave to the North the power to declare whether their slaves should be bond or free?

The gentleman spoke of the war power, martial law, and the law of nations, as his authority; his construction of the war power was monstrous; he denied its soundness, in the most unqualified terms.

Mr. Campbell, of S. C. made some remarks in reply to Mr. Adams. He principally discussed the abstract question of slavery—and drew a parallel between the slave labor in the slave States and the servile labor of the free States, and then compared the situation of the slaves with that of the servants of the North; and gave the preference to the slaves. Having extolled the patriotism of the South, he went into an argument to show, that from the foundation of the world, the right of property in man had been recognized by every form of government, and by every creed and sect; and had never been contested until by the illuminati of the present century.

APRIL 21st.

At a meeting of the citizens of Ashtabula county, in Ohio, without distinction of party, after hearing Mr. Giddings's explanation of the course adopted towards him by the House of Representatives, the following resolutions were unanimously passed:

Resolved, That our fathers, at the expense of much blood and treasure, established a representative form of government, in which the voice of the people was recognized as the controlling power.

Resolved, That the right of representation, having been purchased by the best blood of our fathers, can only be surrendered with the best blood of their offspring.

Resolved, That to the maintenance of our government in its representative form, "we solemnly pledge our lives, our fortunes, and our sacred honor."

Resolved, That every attempt to abridge the right of the people to be heard through their representatives in our halls of legislation, is anti-republican, incompatible with our institutions, subversive of American liberty, and revolutionary in its tendency.

Resolved, That the vote of censure passed upon the Hon. J. R. Giddings, in the House of Representatives, on the 22d day of March, 1842, was a flagrant violation of our rights, and the rights of our State, and subversive of the most important feature in our government, and should be regarded as the commencement of an important revolution.

Resolved, That while those engaged in the slave trade upon the high seas demanded of the federal government protection in that traffic, the subject is a legitimate matter of discussion, both in Congress and among the people.

Resolved, That we call upon all friends of a representative government, in this and other States of this Union, to express their views upon the late high-handed measure, by which the rights of the people of this district have been so grossly violated.

Resolved, That in a particular manner we call upon the people of the Richmond district, in Virginia, to say, whether they desire to deny us the right of expressing, through our representative, our views as to our obligations to maintain the slave trade, while they demand of us, through the federal government, to support such commerce, even at the expense of war.

Resolved, That the real issue before the people is, shall they be permitted to express their views upon questions of national policy, including those of peace and war.

Resolved, That as brethren of the same republican family, we call upon those who voted to censure our representative, to declare whether they desire us to maintain the slave trade upon the high seas with our wealth and our lives, and at the same time to deny to us the expression, through our representatives, of our sentiments?

Resolved, That the question now proposed to the people of this nation is one which should be considered as paramount to all party considerations, involving the most vital principles of our government, and imperiously demanding the united efforts of all patriots in support of the people's rights.

Resolved, That we highly approve the resolutions offered by the Hon. J. R. Giddings, in the House of Representatives of the United States, on the 21st ultimo, the presentation of which, by him, formed the ground of the extraordinary proceeding in that body; and that we are ready now and forever to defend them.

Resolved, That the Hon. J. R. Giddings be requested to consider himself a candidate for re-election, without the formality of a nomination by convention.

Resolved, That the Hon. J. R. Giddings, on his return to Congress, be, and he is hereby instructed, at the first moment that it shall be in order, to introduce the identical resolutions *over again*, which he before offered, and insist that the House of Representatives act upon them, by a direct vote.

Resolved, That the proceedings of this convention be signed by the president, vice presidents, and secretaries, and forwarded to the Hon. P. G. Goode, member of the House of Representatives of the United States, with a request that he lay the same before that body.

These resolutions were carried by acclamation; no voice dissenting.

Mr. Goode, of Ohio, laid these resolutions on the table, subject to the decision of the speaker as to their reception; in conformity with Mr. Adams's proposition, adopted by the House.

APRIL 22d.

Mr. Botts, of Virginia, rose to a question of order, as to the journal, which stated that Mr. Goode, from Ohio, had *presented* certain resolutions, disapproving of the censure of Mr. Giddings; whereas, they were *laid on the table*.

The Speaker. The journal in express terms states, not that they were presented, but that they were laid on the table, under the order of the House of the 29th ult.

Mr. Botts. And can resolutions which contain a censure of the House, be thus laid on the table; and by that means be entered on the journal, without the knowledge of a single member?

He moved to strike out that portion of the journal.

There was a call for the reading of the resolutions; and they were read. A long and somewhat confused discussion followed. Mr. Botts trusted the honorable body would have too much regard to their own dignity, to permit themselves to be thus censured. If these were received, there was no species of resolutions, however inflammatory in their character, that could not be entered on the journal.

He accused Mr. Goode of having stealthily put them on the clerk's table, without the knowledge of a single member. The House ought not to receive resolutions from any quarter, defamatory of its proceedings. If it was not due to the northern men that they should protect their own dignity and character, he held it due to the members from the South; and he was about to move [pointing to a gentleman who holds a seat at one of the desks allotted to reporters, on the left of the Speaker's chair] for the expulsion of that man, who held a seat by courtesy in this House, and employed himself in defaming it, and characterizing one portion of the House as dough-faces and slaves—he alluded to the editor of the Emancipator and Free American—a paper which he received regularly, he knew not how. If this House chose to receive such a resolution as that, presented in such a form, and to spread it on its journal, it was not for him to censure the House for it. But he hoped there would be found members enough to understand what was due to their character, to strike these resolutions from the journal; and then to expel those men who came here, not for reporting its proceedings, but for the purpose of defaming its members.

Mr. Goode replied, that he had offered the resolutions openly and above-board, under the rule proposed by Mr. Adams, and adopted by the House. He had simply done what he considered his duty; and he should fearlessly perform that on this floor, whenever called upon. Because he held his seat in an unobtrusive manner, he did not wish the gentleman from Virginia to suppose it was because he did not mean to assert his rights and privileges.

Mr. Arnold, of Tennessee, said he thought this debate strictly unnecessary. This attempt of gentlemen to make capital out of the proceedings of this House, in the case of Joshua R. Giddings, in his opinion, was a despicable affair, to say the least of it. It showed that gentlemen were hard run to produce materials for excitement. Mr. Joshua R. Giddings expressed his opinions, and the House expressed theirs. And therefore Mr. Giddings flew all into a flutter, and went home. Had they not a right to express their opinion, as well as Mr. Giddings? The attempt was made to make Mr. Giddings a martyr. It was one of the most barefaced attempts to defraud the people, that he had seen in the whole country. He moved the previous question, which was ordered.

Mr. Goode said that he would take the motion to strike out, if that should prevail, as a decisive negative; and would not offer the resolutions again for the present.

After some farther conversation, the vote was taken; and *the requisition of Mr. Botts, to have the record expunged from the journal, was decided in the affirmative!* Yeas 98, nays 75. Three northern whigs voted for expunging, and seven northern democrats against it. Three southern whigs, (Gentry, Marshall, and Underwood,) voted against it.

The correspondent of the New-York American says:

"The position in which this vote places the House of Representatives, is plainly this: 1st, That as long as any one of its members thinks on important public questions in accordance with the majority, he is free to think and speak; but the moment he differs, he is to be, not only silenced, but directly censured. 2d, That if the constituents of a member thus censured, take up his case as their own, and in public meeting frankly, but respectfully claim their right to be heard through their representative,—they are not to be heard any more than their representative; and their views, however decorously expressed, are to be contumeliously turned away from the people's House!

APRIL 28th.

Mr. Weller, (the democratic member from Ohio, who obliged Mr. Botts by presenting the resolutions of censure which drove Mr. Giddings from the House,) presented resolutions of a meeting of citizens of Ashtabula county, Ohio, *condemnatory* of the course of Mr. Giddings.

We have noticed only those discussions peculiarly interesting to abolitionists. In addition to these, Congress has been occupied with long and animated discussions on the apportionment of representation, and appropriations for expenses. A great number of private bills have been disposed of, and a variety of petitions on the subject of the tariff, internal improvements, Indian lands, &c. &c.

TREASURER'S RECEIPTS

For the week ending 4th month, (April) 26th.

For the Standard.—The following persons have each paid $2: Mrs. L. B. Nelson, H. H. Hazelton, Joshua Woodward, T. K. Blaisdell, Haverhill N. H.; John C. Kent, Horace Dankin, esq. Lyman, N. H.; Montieth & Gilchrist, McIndoes Falls, Vt.; Minor & Skeele, Marsh & Gould, Peacham, Vt.; L. E. Chace, Worcester, Mass.; Nathan Marble, Port Byron, Cayuga co. N. Y.; Wm. Anthony, Union Springs, N. Y.; Aaron Baker, Slocum Howland, Sherwood's Corner N. Y.; B. S. Wood, Indianapolis, Ia.; John Hiatt, Winchester, Ia.; Jesse Merrill, Bradford, Vt.; John Parkman, Dover N. H. Alcinda Smith, Richmond, Ia.; Otho French, Barnsville, Belmont co. Ohio; David Chandler, esq. Woodstock, Vt.; Seymour Belknap, East Barnard, Vt.; James Parker, Petetiah Metcalf, Sharon, Vt. Benjamin Abbott, Holden, Mass. $1 William Way, Closkey Thomas. Jona A. Unthank, New Garden, Wayne county, Ia. each $1 50; Rachel Hartley, 50 cents, and Isom Duckett, $1, both of New Garden, Wayne co. Ia.; Post & Willis, Rochester, N. Y. $3,50; Thomas Smith, Falsington, Bucks co. Pa. $1; Hiram Woodworth, Seneca co. N. Y. $11 67; Leonard Chace, Marengo, Wayne co. N. Y. $1 42; Mathias Hutchinson, Kings Ferry, N. Y. $12; Capt. Seth Conant, Barnard, Vt. $1.—$41 59.

Donations.—Friends in Abington Mass. $31; Friends in Hingham, Mass. $27; Samuel J. May, $5; D. Torrey, $1; Arianna Pendleton, $2: all of South Scituate Mass.; David Tower, Hanover, Mass, $1; S. Nash, 25 cents; C. M. T. Hunt, 50 cents; M. Weston, 25 cents; Deborah Cushing, 50 cents; A friend 17 cents; all of Weymouth, Mass.—$68 67.

For the week ending 5th month, (May,) 3d.

The following persons have each paid $2; John G. Murray, New-York city; John Ayrult, Perinton, Monroe co. N. Y.; Mary Ann Harrington, Cambridge, Washington co. N. Y.; George Slocumb, Scipio centre, N. Y.; Peter Declercq. James A. Burr, Cazenovia, N. Y.; John R. Bolles, New London, Ct.; Lyman A. Spalding, Lockport, N. Y.; Sarah Wilcox, Gilsum, N. H. Jesse Whiting, Perinton, Monroe co. N. Y. $1; J. S. Treat, Voluntown, Ct. $7. The following persons, Locke, Cayuga co. N. Y. each paid $1 67: Freeman B. Brown, Caleb M. Carr, A. C. Pennell, C. F. Sweet and Henry Hamlin. Isaac Aiken, Scipio Centre, N. Y. $4; E. Manchester, do. $4; Isaac Post, Rochester, $1; John Wine, Poughkeepsie, $1; Jane Gowdy, Xenia, Green co. Ohio, $1; Jason Kendall, South Woodstock, Vt. $1; Lorenzo D. Benjamin, do. $1; John Lake, do. $1; Nathan Lamb, Bridgewater, Vt. $1; Randall and Roby, Woodstock, Vt. $1; Mary J. Barnard, Keene, N. H. $1; Gardner Phillips, do. $1: Seth Nichols, Perkinsville, Vt. $1; B. Whelden, Springfield, Vt. $1; Rev. Orlando Cunningham, Princeton, Mass. $2; Asa Marean, Hubbardstown, Mass. $2; Rev. Claudius Bradford, do. $2; Dr. Moses Phelps, do. $1; Samuel Swan, esq. do. $1; Charles Robbins, Kingston, Mass. $2.

Donations.—Leonard Tuttle, Prospect, Ct. $3; Friends of do. 50 cents; cash, do. $2; L. Gunn and wife, Cornwall, Ct. 75 cents; a friend, Newtown, Ct. $2; M. Richmond, Ashford, Ct. $1; a true-hearted Irishman, 75 cents; Frederick W. Gunn, Washington, Ct. $1; Amaryllis Canfield, do. $1; Julia Canfield, do. 50 cents; William Bolles, New London, $3; Seth Sprague, Duxbury, Mass. $10; Henry Soule, do. $5; Nicholas B. Soule, do. 50 cents; Watson Freeman, jr. do. 50 cents; Nathaniel Delano, 3d, do. 25 cents; Sarah Southworth, do. 50 cents; Friends in do. $7 15; William P. Ripley, Plymouth, Mass. $5; George Bradford, do. 50 cents. The following persons, Kingston, Mass. each paid 50 cents: David B. Bartlett, Seth Drew, John Drew, Nathaniel Drew, Henry Bartlett, Eliza D. Bartlett, Frances Outhwaite and Charles Robbins. Sally Bisbee, Kingston, Mass. 25 cents; other friends, do. $9 48; Joshua Perry, Hanson, Mass. $2.

ISAAC T. HOPPER, *Treas'r.*

THE ONE DOLLAR PLAN.

PAYMENT RECEIVED.

	Amount previously acknowledged,	1143 00
1144	Mathias, Hutchinson, Kings Ferry,	1 00
1145	Hannah C. Hutchinson, " "	1 00
1146	William Whipper, Columbia, Lancaster co. Pa.	1 00
1147	William Goodridge, York, Pa.	1 00
1148	A. Robbins, South Scituate, Mass.	1 00
1149	D. Torrey, " "	1 00
1150	George Foster, " "	1 00
1151	Elnathan Cushing, " "	1 00
1152	Nathaniel Brooks, " "	1 00
1153	S. C. Cudworth, " "	1 00
1154	J. Beal, Scituate, "	1 00
1155	Nathan Develley, Hanover, "	1 00
1156	David Tower, " "	1 00
1157	H. C. B. Fifield, Weymouth, "	1 00
1158	E. H. Richards " "	1 00
1159	M. H. Pratt, " "	1 00
1160	M. H. Cook, " "	1 00
1161	A Friend, " "	1 00
1162	E. Manchester, Scipio Centre, N. Y.	1 00
1163	Isaac Aiken, " "	1 00
1164	Philo Sperry, " "	1 00
1165	George Slocumb, " "	1 00
1166	Augustus Taber, " "	1 00
1167	Abby Slocumb, " "	1 00
1168	Royal N. Alney, " "	1 00
1169	Laman King, " "	1 00
1170	James A. Burr, Cazenovia, "	1 00
1171	Rhodo Sylvester, South Scituate, Mass.	1 00
1172	Venus Manning, " "	1 00
1173	Henry Chandler, Duxbury, "	1 00
1174	Simeon Soule, " "	1 00
1175	Elizabeth H. Bradford, " "	1 00
1176	Charlotte Bradford, " "	1 00
1177	Andrew Stetson, " "	1 00
1178	Lewis McLathlin, " "	1 00
1179	Cornelius A. Bartlett, Kingston, "	1 00
1180	Horace Holmes, " "	1 00
1181	Alden S. Bradford, " "	1 00
1182	George Faunce, " "	1 00
1183	Justus Harlow, " "	1 00
1184	Lysander Bartlett, Sen. " "	1 00
1185	Joseph Stetson, " "	1 00
1186	Lucretia Chandler, " "	1 00
1187	Sarah W. Thomas, " "	1 00
1188	Jerusha H. Holmes, " "	1 00
1189	H. L. Collimore, " "	1 00
1190	Benjamin Jocelyn, Hanson, "	1 00
1191	H. T. Pepper, Philadelphia, Pa.	1 00
1192	George Sellers, Darby, "	1 00
1193	Phineas Phillips, "	1 00

GENERAL INTELLIGENCE.

Foreign Items.

TEXAS.

Nothing but rumors; some of which say that great preparations are still being made, in the interior of Mexico, for the invasion of Texas; others, that the Texans have given up all expectation of such an event, and are returning to their farms and merchandise. All letters from that country, announce it as the settled policy of government, and the universal determination of the people, to invade Mexico, in the course of the summer or autumn. The Houston correspondent of the New-York Herald says:

"The people of Texas are now determined to carry an offensive war into the republic of Mexico, for the purpose of getting revenge for the Santa Fé prisoners. The President has issued his proclamation of blockade. Our navy is now afloat, and fully able to enforce the blockade. Commodore Moore is wide awake, and will give the enemy much trouble on the Gulf of Mexico, while the troops and volunteers will be taking their frontier towns. Several volunteer companies have come to our assistance already from the Southwest. We should exterminate the whole race, and leave nothing but the name. The time is not far-distant, when Mexico will be no more. I expect to see the day in my time."

☞ Our government have ordered a large body of United States troops near the frontier line. Their *professed* object is to prevent our western Indians from taking part in the troubles between Mexico and Texas. We suppose the whole southwestern population, "excluding *Indians*, and *other persons* not taxed," are welcome to pour over the frontier *en masse*.

The Rev. William L. McCalla, Presbyterian Minister in Philadelphia, lately addressed a meeting called in Philadelphia, to raise men and ammunition for Texas, with the bait of robbing Mexican churches and colleges of their images and candlesticks.

In allusion to this, the Reverend gentleman urged the "coon-hunters," (as they are styled,) in the most facetious vein: "Emigrate to Texas. It abounds in *game* of all kinds, and you will find plenty of employment for as many *rifles and muskets* as you can carry. Besides, when you get there, you will no doubt go further. There are many *richly-endowed* institutions in Mexico, that sadly want *professors*. Go, then, to Mexico; and teach the young idea of that country *how to shoot*." The reverend divine spoke in this style for about half an hour, and was warmly applauded by the meeting.

The following letter from James Huckins, of Galveston, to Rev. B. M. Hill, Secretary of the Baptist Home Missionary Society, is likewise a curious and edifying document:

"The war against us is supported by the whole priesthood of Mexico. They contend that unless Protestantism is driven from Texas, it will drive Popery from Mexico. I trust the contest will be a short one. If I can leave my family, I shall comply with the request of my friends, and join them in this hour of danger. *The great need of ministers, as chaplains, is strongly felt.* The importance of prayer is also felt. God knows what the result will be. Our day of national independence was celebrated as a day of fasting and prayer. Do entreat an interest in the prayers of Christian friends, for myself and family, our infant churches, and for our suffering country."

General Waddy Thompson has arrived at Vera Cruz. Trade is said to be dull there; the capture of several vessels by the Texan navy having cast a gloom over commerce.

It is rumored that Gen. Arista has loudly complained to the Mexican Secretary of War, of the reinforcements sent him for the Texan service. The New Orleans papers say the following is a correct translation of the leading paragraph of his letter:

"In conformity with the directions of your Excellency, I have assisted at the examination of the 684 recruits, which have arrived from the departments of Xalisco and Guanaxuato; and the result is, that only 98 of them are fit for duty. Their unfitness is so apparent, that it cannot be believed they were ever seen by the government officers; otherwise, it is inconceivable, that such a multitude of deaf, dumb, lame and blind, should have been forwarded at the public expense. Indeed, they were afflicted with such other classes of infirmities, that it appears that they must have been turned out of some of the hospitals, as incurable subjects."

The eagerness to have the United States gain possession of California, by purchase, or *otherwise*, is increasing in the Southwest. Their plea is, that if England gains that territory, it will furnish a dangerous rendezvous for her in case of war with us.

A rumor was afloat in New Orleans, and of course eagerly circulated, that Santa Ana had succeeded in negotiating a loan of $7,000,000 with England, on a pledge of the peninsula of California.

Other New Orleans papers declare that an American gentleman, who left the city of Mexico on the 6th inst. heard there of the English loan to Santa Ana's government, but did not understand that the Californias were to be given as security. He adds, that the public mind was in an unsettled state in Mexico—there was thought to be a strong party opposed to Santa Ana, and some people went so far as to anticipate another revolution. Rumors were also afloat, that Santa Ana would declare himself emperor, and seize on the property of the church, should the clergy oppose him.

Mr. Kendall was still in the hospital, but enjoying excellent health and spirits.

The Texas committee of Cincinnati have suspended operations, and returned to the donors the money contributed.

We deeply regretted that David Paul Brown was one of the speakers, to address the Texan meeting in Philadelphia. If his enemy had told it of him, we would not have believed it.

North of Mason and Dixon's line, the war fever for Texas proves contagious chiefly among the reckless and floating portion of the population; it receives very little countenance from sober and reflecting citizens.

One of the Santa Fé prisoners made his escape to Tobasco, and was taken up by a Texas war schooner lying there.

General Items.

NASSAU, N. P. April 16, 1842.

The Creole Negroes set at liberty.—A special session of the admiralty court, convened this day, to hear the charge of piracy against the 17 negroes imprisoned from the "Creole." The attorney general made his motion for delay of trial, on the ground that it was impossible to obtain the necessary information here; and offered for the perusal of the court a number of affidavits of the captain, mate, crew and, passengers of the Creole, showing that sufficient evidence could be procured from the United States, if time was allowed.

After an examination of the testimony offered, the court replied, that were the captain, crew, and passengers, as set forth in the affidavits, here present to testify in this case, they should consider them as not entitled to belief or credit, and should charge the jury to that effect; and that no evidence could be procured to convict the prisoners at the bar; for they were perfectly justified in the course pursued on board the Creole, and were now about to be set free.

The Chief Justice then addressed the negroes something in this style: "It has pleased God to set you free from the bonds of slavery; may you hereafter live the lives of good and faithful subjects of her Majesty's government." They were then set at liberty by proclamation.

Terrible Disaster.—Twenty-seven boys, belonging to the farming school, Thompson's island, Boston, went out on a fishing excursion a few days since, accompanied by their teacher, Thomas Peabody, and Joshua Oakes, a boatman. When returning, the boat was capsized by a flaw of wind, and all were drowned, except four boys. Three of them floated by means of an empty box, until they were picked up by a vessel coming into the harbor. The bodies of two boys were picked up by a boat that put off after the disaster, and one of them was resuscitated.

The farm school is a charitable institution, to educate friendless children for usefulness and respectability. It gained a good deal of notoriety by the trial of Mr. Locke for cruelty to the boys.

Dreadful Accident.—The engine of the railroad train, on the Norwich and Worcester railroad, ran against a wagon crossing about six miles above Moosup, broke it all to pieces, killed the horses, and threw an old gentleman by the name of Edward Badger, over a precipice. He is supposed to have received a mortal wound.

Awful Murder.—A journeyman tailor, in Albany, by the name of Christian Bork, lately killed his wife, in a most brutal manner, with an axe. She was an amiable, industrious woman. He was provoked by her remonstrances with him for drinking rum. Her daughter, about 11 years old, was witness of the awful deed. He was committed to jail, and soon after hung himself.

Sad Accident.—A son of Mr. Stewart, of New-York, a fine boy about 10 years old, returning to his school at Elizabethtown, stepped out on the platform of the railroad cars to look at something, and was thrown off by a sudden jerk. The train passed over his breast, and killed him instantly.

J. R. Giddings.—The press throughout the country, of all parties, unite in expressions of indignation against the censure of this honest and free-spirited man. It is almost unanimous.

Cotton Raising in India.—The East India Cotton Experimental Establishment, at Surat, in the presidency of Bombay, is done up, and the Americans who were engaged to conduct it, are on their way home. They complain that they were not allowed to exercise their own judgment, and had not proper facilities afforded them.

Fire.—Twelve buildings were consumed by fire a few days since, in Boston; supposed to be the work of a gang of incendiaries that now infest that city.

Republican Teaching.—"A southern planter," through the Picayune, has invited Lord Morpeth, now in that city, to acquaint himself with the actual condition of southern slaves; and he ventures to assert, that amongst the hundred and seventy thousand within the limits of Louisiana, he will find more comfort and more happiness than are enjoyed by any portion of the laboring classes in Europe.

Mercies of Slavery.—Abraham Cart, a slave, in Charleston, having been convicted of stealing, has been sentenced to ten years' imprisonment; during the first six months of which, he is to receive twenty lashes each month, in the public market; and if not transported by his owner after that term, to be imprisoned five years more.

NOTICES.

CIRCULAR.

The Executive Committee of the American Anti-Slavery Society have seen with regret, that certain publications in the Boston Liberator, have been so construed as to commit the society in the public view, in favor of an object which appears to them entirely foreign to the purpose for which it was organized, viz: *Dissolution of the Union.* Portions of these articles have been copied into the New-York City papers, with comments which go to confirm the impression thus made—setting forth, especially, that the American Anti-Slavery Society, at its approaching Annual Meeting, designs to make dissolution of the Union a prominent object of its future operations.

This committee deem it a duty to the society which they represent, no less than to their fellow-citizens, and to themselves personally, to declare that they have not, at any time, either directly or impliedly authorized such publications; and that it is no part of the object of the American Anti-Slavery Society to promote the dissolution of the Union. The specific objects for which it was organized, are, the abolition of slavery, and the improvement of the colored people; to gain which, it proposes to employ no means but such as are strictly consistent with morality and the rights of citizenship.

With respect to the subjects that may occupy its deliberations at the annual meeting, the society stands entirely uncommitted. It cannot be bound by the previously expressed opinions of any of its members, but will determine its action for itself, and will not be deterred from the fearless discharge of duty by threats of violence.

J. S. GIBBONS, *Chairman of Com.*

L. M. CHILD, *Recording Secretary.*

ANNIVERSARY FAIR.

The ladies attached to the Rev. Theodore Wrights' (Presbyterian) church, will open their Anniversary Fair for the benefit of said church, on Monday, 9th May; and will continue through the week. They have made many useful articles which will bear the strictest examination; and they most respectfully invite the friends of the whole church, and of the said suffering church in particular, to give them a call at Union Hall; which has been so enlarged as to hold all. Their refreshments, *Ice cream* in particular, will be superior.

UNION HALL is in the basement of *Broadway Tabernacle*; entrance No. 101 Anthony street, which is very convenient for the friends and delegates who will attend the anniversaries at the Tabernacle. Admittance 6 cents. In behalf of the committee.

W. P. JOHNSON, *Sup't.*

GENERAL PEACE MEETING,

Wednesday, May 11th, 4 P. M. in the Pearl-street Church, between Broadway and Elm street.

NEW-YORK COMMITTEE OF VIGILANCE.

The annual meeting of this institution will be held on Wednesday, May 11th, in the church corner of Leonard and Church streets, at half past seven o'clock, P. M.—when a general report of the transactions of the past year will be given, and several adresses may be expected. From the recent important decisions of the Supreme Court of the United States, and the consequent annihilation of all State laws, respecting fugitive slaves, the vigilance committee becomes an institution of immense importance; and hence, it is desirable that all interested in the abolition of slavery, especially strangers from the country, should attend.

W. P. JOHNSTON.

JUNIOR ANTI-SLAVERY SOCIETY.

A stated meeting of the Junior Anti-Slavery Society will be held on 6th day (Friday) evening, the 6th inst. at the Session Room in Cherry, above Fifth-street, for the discussion of the question, "Which is the greatest evil, intemperance or slavery?" The public is respectfully invited to attend and participate in the debate.

The members will please meet at the Anti-Slavery office at half-past 7 o'clock, to transact the business of the Society.

ALEX. S. TRUMAN, *Secretary.*

Philadelphia, May 5th, 1842.

Free-Labor Goods.

Calicoes, muslins, bedticking, canton flannel, white and brown sugar, molasses, coffee, tea, &c. Wholesale and retail, by

CHARLES COLLINS.
No. 3 Cherry-street, New-York.

5th mo. 3d. 1842.

Poetry.

For the National Anti-Slavery Standard.

TO AN ABSENT FRIEND.

We once had a domestic between whom and myself there subsisted a very warm friendship. She lived in our family a long while; and it was a delight to me to sit with and instruct her. She was pious, intelligent, and amiable. She was entirely isolated from the colored as well as from the white world. We correspond; and her letters are counted among my greatest treasures. I publish these lines in the hope of doing good; and am therefore entirely willing to have my name affixed. So far from being ashamed of having a "black" woman for my intimate friend, I feel honored by her affection. In the great day, many who now pass disdainfully by, may be glad to claim acquaintance with her. E. A. COMSTOCK.

Full many weary years have pass'd,
Since thou and I together cast
Our bread upon the waters vast,
Dear Mary.

And then so sanguine, side by side,
We vainly watch'd the coming tide,
And sadly strove our tears to hide,
Dear Mary.

Oft from the dreary world I turn,
To weep o'er memory's broken urn,
Where still the living ashes burn,
Dear Mary.

And trace upon her ruined fane,
Thy oft-repeated, much-loved name,
And wish that all could feel the same,
Dear Mary.

How many happy hours were spent,
Together o'er some volume bent,
That charity or love had lent,
Dear Mary.

I could not gaze into thine eye,
Nor think upon thy spirit high,
And all unmov'd, restrain a sigh,
Dear Mary.

I've wept to think how very few,
Could love thy skin of sable hue,
And prize thy heart, so kind and true,
Dear Mary.

When fortune scowled upon thy birth,
And barred thee from the white man's hearth,
She gave to thee superior worth,
Dear Mary.

Whene'er thy knee was bent in pray'r,
I knew the joys thou asked for there,
Were such as all mankind could share,
Dear Mary.

Oh, may Time's swift and silent tread,
Pass kindly o'er thy honor'd head,
And peace and love around thee shed,
Dear Mary.

And may the pains we've pass'd thro' here,
The frequent sigh, the scalding tear,
Be gifts of love to bring us near,
Dear Mary.

Blest harbingers of fadeless Spring,
To God a votive offering,
That shall our souls in union bring,
Dear Mary.

When fades the world upon thy view,
Closed be my eyes upon it too;
I could not hear thy last adieu,
Dear Mary.

So soon translated to the sky,
We'll let the haughty world pass by,
And think how sweet 'tis to die,
Dear Mary.

February 17th, 1842.

◆

A MOTHER'S THOUGHTS AMIDST HER CHILDREN.

BY MRS. CHARLES TINSLEY.

> "Thus must they go,
> Whom we have reared, watched, blessed, too much adored!"
> MRS. HEMANS.

Ye are around me still,
A bright, unbroken band; your voices fill
The summer air with gladness; yet I know
That Fate's cold shadows are around us falling,
That with its thousand tongues the world is calling,
Urging you forth—and ye must go!

Ye will depart with glee
From the fair bowers where ye have wandered free,
As spring's rejoicing birds; ye will not cast
Sad looks and lingering on your childhood's dwelling,
Whilst Hope of other, brighter realms, is telling—
Ye will not sorrow for the past!

Ye will go boldly forth,
With your heart's treasures, gems of priceless worth,
To barter for the hollowness, the strife
Of human crowds;—ah, fond ones! little knowing
How ill your cherished dreams, so rich, so glowing,
Suit the realities of life!

Ye will not learn to prize
The holy quiet of the love that lies
Deep in your hearts, till ye have felt the wrong
That the cold, scornful world is ever wreaking
On the gentlest spirits,—on the weary, seeking
Safe shelter in its throng!

Therefore I sadly gaze
Upon you, with the thought of future days
Brooding around me; and I fain would deem
That no relentless change your paths might sever
That thus united, ye might glide forever
Along life's onward stream!

And solemn thoughts arise,
As now I look into your loving eyes,
And school mine heart for evil hours to come,—
How may I think upon the speeding morrow,
With its impending ill—its strife and sorrow,
And trial—and be dumb?

How will thy spirit brook,
My proud, fair girl, beneath the veil to look
That hides life's hollow joys, and mocking trust?
How wilt thou bear, from glorious visions stooping,
To own with low, sad voice, and dim eyes drooping,
Thy portion with the dust?

And thou, my loving child,
My gentle boy, with thy affections mild,
And spirit shrinking still from boisterous glee,—
How, in a world with angry passions teeming,
With Envy's poisoned words, and Pride's dark scheming,
How will it fare with thee?

Wilt *thou* find food for mirth,
My joyous one, amid the graves of earth?
Will thine heart's sunshine to the desert bring
A brightness not its own? or wilt thou, failing
In love and hope, change thy glad songs to wailing,
Or silence—bird of spring?

Ye are around me still,
A bright, unbroken band; your voices fill
The summer air with gladness; yet I know
That Fate's cold shadows are around us falling,
That with its thousand tongues the world is calling,
Urging you forth—and ye must go!

Yet whither? are ye not
Heirs of a higher promise? unforgot
Of Him that mindeth even the sparrow's fall?
Be still my heart! the future hath its story
Of vanquished evil, and enduring glory,
And triumph, for you all!

◆

Oh ye who think of death, and mourn for death,
Why do ye raise a phantom of your weakness?
And then shriek loud to see what you have made?
There is no Death to those who know of Life;
No Time to those who see Eternity.—*Milnes.*

Miscellany.

For the National Anti-Slavery Standard.

AN ADDRESS.

On the funeral occasion of JAMES FORTEN, SEN. *late of the city of Philadelphia. Delivered in St. Thomas' Church, Philadelphia, March 26th, 1842. By Rev. Wm. Douglass. [Published by request.]*

BRETHREN:—We are called together on this solemn occasion, to pay our last tribute of respect to the mortal remains of that venerable and good man, JAMES FORTEN. He lived to see one, and another, and another, of his old associates and friends, fall before the resistless arm of death; till he found himself standing here almost alone. With few remaining, who could sympathize with him in the recollections of his youthful days, he stood in our midst like an old stately tree among young saplings, spared by the woodman, as a relic of former times. But the ravages of time have at length caused his tabernacle to fall. He has left a bereaved widow and family to mourn their irreparable loss, and a large community of friends, who justly esteemed him as a worthy and good man. But death levels all. None can escape.

> "The tall, the wise, the reverend head,
> Must lie as low as ours."

This voice from the dead is confirmed by the decree of the living God: "Dust thou art, and unto dust shalt thou return."

> "Great God! is this our certain doom?
> And are we still secure?
> Still walking downward to the tomb,
> And yet prepare no more?
>
> Waken, O Lord, our drowsy sense,
> To walk this dang'rous road:
> And when our souls are summoned hence,
> May they be found with God."

Accustomed as we always are, to associate in our minds old age with a close proximity to the grave, we are somewhat prepared to meet an event like the present. We are relieved from that startling surprise we generally experience, when we behold one cut down in the midst of his days. The old oak that has braved the fury of a thousand storms, we naturally expect to see fall by its own weight at last, and give place to the young branches nourished at its side. But notwithstanding the relieving circumstance that is connected with the death of an aged sire, we can scarcely witness it without deep emotion; especially, when, as in the present instance, he was characterized by that useful and upright life, which encircles the hoary head with a crown of glory, rendering old age truly honorable. In such a case, as we gaze for the last time upon his cold remains, the tenderest emotions are awakened in our bosoms. With the bereaved relatives, we feel that we, too, are bereaved; and as the mortal remains of the venerated man are borne slowly along to the place appointed for all living, we unconsciously sigh, and drop the sympathizing tear. And it is right and proper, under such circumstances, that we should mourn. In the death of a truly good man, one who had devoted the talents which divine Providence placed in his charge, to the cause of humanity, justice and religion, we feel that we have sustained a loss; and we may, in perfect consistency with Christian principles, the design of which is to regulate, not destroy, the affections, mourn the loss. But we have good grounds to believe that our deceased friend sleeps in Jesus. And we are admonished by an inspired apostle, not to be sorry as men without hope, for those who sleep in Him. We are not without hope, that the moment he was pronounced dead on earth, angels hailed him as an immortal *born; born* to an inheritance incorruptible, undefiled, and that fadeth not away. We are not without hope, that when the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; he will be seen in that glorious company that shall arise from their slumbering graves to the resurrection of life; arise with bodies formed and fashioned like the glorious body of Christ, meet him in the air, and so be ever with Him. He has left us, but we are not without hope of seeing him again. We shall see him again; but not as an old man, subject to sickness, disease and death. No. We shall see him flourishing in immortal youth and vigor, with perfections and capacities like those flaming spirits, who with the speed of lightning, fly to execute their Maker's orders; capable now of bearing up under that "far more exceeding and eternal weight of glory," which awaits all, who, "by patient continuance in well-doing, seek for glory, immortality, and eternal life."

Such are the consolations, brethren, that may mingle with our deep regret on this mournful occasion. Had we the ability, and the materials at hand, our limited time would not allow us to give any thing like a full delineation of the character of this venerated man; but, as something of the kind may be expected, we shall not shrink from the task, imperfect as the execution of it may be.

With any remarkable incidents of the early part of his life, it is not supposed that we are personally acquainted. We have heard something relating to his connection with the trials of the eventful period of the American revolution; but as the facts have not come to us in a regular way, we must be permitted to pass over it, with this remark, however, that he must early have cultivated regular and sober habits, to have lived so long in the possession of that vigor and elasticity, which could not fail to strike every beholder. Indeed, I have frequently heard him say, that he had never tasted a drop of ardent spirits as a beverage. This argues well in favor of his character for strict temperance in early life; especially when we consider, that the use of alcoholic liquors as a common drink, was not so generally regarded then, as it is now, as being deleterious to health.

Our deceased friend was also a benevolent, kind-hearted man. This was a prominent feature in his character. It is too often the case with that class of men who, by dint of industry, frugality, and economy, succeed in amassing together a respectable share of this world's goods, to become mean and parsimonious in their disposition. But the subject of our remarks was quite the reverse of this. Successful as he evidently was in his temporal affairs, that success did not steel his bosom against the wants of his fellow-men around him. No. His heart and hand were ever open to supply the needy; and to every species of distress, he was ever ready to give relief. Nor was his generosity regulated by any complexional distinctions. He stopped not to inquire to what nation they belonged, in whose behalf an appeal was made; it was always enough for him to know, that the appeal was made in behalf of *suffering humanity.* Hence, all those societies whose operations tend to the benefit of man; such as literary, temperance, anti-slavery, bible, tract, and missionary societies, *all* found in him a liberal patron. If he manifested a deeper interest in the first three societies we have named than in some others, it was doubtless owing to the great concern that he always evinced for the elevation and improvement of that unfortunate class, with which he was particularly identified. He felt keenly the wrongs and injustice that have long been endured by his unoffending brethren; and seeing a growing band of noble-hearted men, rising up to vindicate the rights of the oppressed and down-trodden, against the unjust claims of the oppressor; and possessing the generous heart, and the clear perceptions of right that he did, such a body of men could not fail to be encircled by his warmest sympathies, and to find him evince a true devotion to the cause they so nobly espoused. And as education, temperance, and their concomitants among his brethren, would have a tendency to bear down the huge wall of prejudice, that towers in their pathway to the rank and standing of men: to stop the mouths of the enemies of freedom, and put an additional argument in the hands of the friends to the cause of human rights: he was therefore deeply concerned in the promotion of temperance, and intellectual culture among his people. As it regards temperance, no one could be more deeply impressed with its importance. Adhering strictly to these principles at his place of business, and in his family circle, he was ready on every proper occasion to give his testimony in favor of the cause. The very last time that he attended church, I recollect, as we were walking homeward together, that that subject was the topic of conversation. We stopped in our course for a few moments before parting, during which time, he said with much earnestness: "O, Mr. Douglass, only look at the rising generation; look at the young men that are coming up:—what will become of them, if they be not duly impressed with the importance of this subject? Sir, this subject cannot be too frequently brought before them. I am," he continued, "an old man, and will soon be gone; but I *feel* for the rising generation." And at the time of separating, with a warm pressing of the hand, and his usual parting compliment—"God bless you—my respects to Mrs. ——;" he said, "Now, you must *press* it upon them."

In the imperfect sketch we are attempting to give, we must not fail to mention another excellent trait in the character of our departed friend. He was eminent for promoting peace and harmony among his brethren. He has been frequently called to preside in public meetings, and in very few instances, if any, was he ever known to fail, as he took the chair, to set before the audience, the importance of preserving harmony of feeling. And should any disorder occur, through private antipathies, or the like, no one could appear to be more pained at the sight than he, nor be more ready to restore things to their equitable and quiet state again. And he was one of those men, whose reproofs were an "excellent oil, which did not break the head.' If matters were conducted in that orderly and regular manner, that would justify him, at the close, in congratulating them on the harmony and unanimity that prevailed, he would always do it, with manifestations of the greatest delight.

It is possible, we know, for a person to render very important services to the age in which he lives, without having any reference whatever to his obligations to God. He may give liberally to the poor and needy; he may exert his talents in diffusing correct notions on the subject of human rights; he may take a conspicuous part in all the great enterprizes of the day, which, like the leaves of the tree of life, are for the healing of the nations; and at the same time, be actuated by no higher motive than self-aggrandizement: like the Pharisees of whom our Lord spake, saying; "They do all their works to be seen of men." But our deceased friend, we confidently believe, was an humble Christian. With a penitent sense of his sins, of his want of personal righteousness, he was solicitous to be found, having on the righteousness which is of God, by faith in Jesus Christ. And his humble trust in the Saviour was signally manifested, in the hours of affliction and nature's last struggle. He was nearly four months confined to his house, with the asthmatic affection that terminated his life. During this time, with the exception of the last three weeks or so of his life, he was able to sit up in his room: and, in his moments of temporary relief, to converse with his friends. His patience and resignation were now put to the test. Of his peculiar trial in this respect, we can form a better idea, when we consider that for seventy years he had enjoyed almost uninterrupted good health. But we can say, that in our several visits, we never once saw a disposition to fret, murmur, or repine under his affliction, but a disposition rather to be cheerfully resigned to the will of God. When we would refer to the severity of his trial, he would immediately say, that he was perfectly satisfied with the Lord's dealings towards him. "The Lord's goodness and mercy have followed me all my days; and the same kind hand is still over me. What he does is right." The exercises of prayer and praise were always acceptable to him, and in which he seemed to engage with much comfort. But when he was brought down upon his dying bed, when he came in close contact with the last enemy, he was enabled, through grace, to triumph in view of his approaching dissolution. It was a spectacle of solemn grandeur, to see him call his family together, around his dying couch; exhorting them, one by one, to live in love and union, to devote themselves to the service of God, and to meet him in heaven, where parting will be no more. On Monday night, February 28th, I approached the bed-side of this dying man. He was perfectly helpless; he breathed with great difficulty, and presented other indications of his nearness to the grave. He took me by the hand, and after inquiring, in his usually courteous manner, about the health of my family, he said; "I am a dying man; and I wish to inform you, that if I never see you again in the flesh, I have the comfortable hope, when this tabernacle falls, of entering into that house not made with hands; where I shall unite with that blessed company above, in singing hallelujahs to God and the Lamb forever and ever. I know," said he, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God." An hour or so previous to this interview, another friend had some conversation with him, and on hearing him express himself in such joyous terms, he asked him upon what did he found his hope. His reply was; "On the rock, Christ Jesus. On *Him* I build my hope." I was with him on the Tuesday evening following, and found him in the same composed and happy state of mind. The last two or three days of his life, he was not able to articulate distinctly. He showed signs of rationality, however, almost to the last. On Friday morning, March 4th, about 9 o'clock, the sad news came to us, that he "reclined his head gently on the bosom of the Saviour, and breathed his life out sweetly there." He was in the seventy-sixth year of his age. Safe be the sleep of his mortal remains, till all that are in their graves shall hear the voice of the Son of God, and come forth.

Having thus performed the task of friendship to the memory of the deceased, we would say a few words to his family. And here our duty is beset with no difficulties. I have only to point you, my beloved friends, to the consoling ingredients with which your cup is mixed. You have lost a kind friend and an indulgent father, and you must sensibly feel the loss. But Oh! how rich are your consolations! Hear what the voice from heaven proclaims: "Blessed are the dead who die in the Lord; yea, saith the Spirit; that they may rest from their labors." Ever cherish his memory, by following his example of piety and devotedness to God. Remember his dying charge; take Christ as your portion; and, though separated you must be for a while, you will hail each other again, in that blessed and healthy region, where there is no death.

A few words to the congregation that worships here will conclude our remarks. My brethren, we have lost a long-tried friend to this institution. Of the twenty vestrymen that were first organized for this church, here lie the mortal remains of the last. There is not another living. Of that zealous band, who fifty years ago formed the noble resolution to dedicate this house to the worship of Almighty God, after the order of the Protestant Episcopal church, our departed friend stood among the foremost. And ever since that time, his seat has seldom been seen vacated at the stated time for worship. He was generally seen at his post; and that, not after service had commenced, but at the proper time. He was a man of order and punctuality. He loved his church, but he was no bigot. He was convinced, that go where he might, he could find no richer food for his soul, than in the fold of his choice. Hence, he was found entering regularly into the courts of the Lord's house, and inquiring in his holy temple. I take great pleasure in holding him up, particularly to the younger portion of the congregation, as a shining example for your imitation. And may God grant, that we may all so improve this afflictive dispensation of Providence, as to lead us so to number our days, that we may apply our hearts unto wisdom.

THE CHARACTER OF JESUS.

We find in the life of Jesus a union of qualities, which had never before met in any being on this earth. We find embodied in his example the highest virtues both of active and of contemplative life. We see united in him a devotion to God the most intense, abstracted, unearthly; with a benevolence to man the most active, affectionate, and universal. We see qualities meet and harmonize in his character, which are usually thought the most uncongenial. We see a force of character, which difficulties cannot conquer, an energy which calamity cannot relax, a fortitude and constancy which sufferings can neither subdue nor bend from their purpose; connected with the most melting tenderness and sensibility of spirit, the most exquisite susceptibility to every soft and gentle impression. We see in him the rare union of zeal and moderation, of courage and prudence, of compassion and firmness; we see superiority to the world, without gloom or severity, or indifference or distaste to its pursuits and enjoyments. In short, there is something in the whole conception and tenor of our Saviour's character so entirely peculiar; something which so realizes the ideal model of the most consummate moral beauty; something so lovely, so gracious, so venerable and commanding, that the boldest infidels have shrunk from it overawed; and, though their cause is otherwise desperate, have yet feared to profane its perfect purity. One of the most eloquent tributes to its sublimity, that was ever uttered, was extorted from the lips of an infidel. "Is there anything in it, (he exclaims,) of the tone of an enthusiast, or of an ambitious sectary? What sweetness, what purity in his manners; what touching grace in his instructions; what elevation in his maxims; what profound wisdom in his discourses: what presence of mind, what skill and propriety in his answers; what empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness and without ostentation? When Plato paints his imaginary just man, covered with all the ignominy of crime, and yet worthy of all the honors of virtue, he paints in every feature the character of Christ. What prejudice, what blindness must possess us to compare the son of Sopronicus to the son of Mary! How vast the distance between them! Socrates, dying without pain and without ignominy, easily sustains his character to the last; and, if this gentle death had not honored his life, we might have doubted whether Socrates, with all his genius, was any thing more than a sophist. The death of Socrates, philosophizing tranquilly with his friends, is the most easy that one could desire; that of Jesus, expiring in torture, insulted, mocked, execrated by a whole people, is the most horrible that man can fear. Socrates when he takes the poisoned cup, blesses him who weeps as he presents it; Jesus in the midst of the most dreadful tortures, prays for his infuriated executioners. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are wholly divine."

From Catlin's Work on the Indians.

ANECDOTE OF CATLIN & HIS HORSE, CHARLEY,

"On this journey, while he and I were twenty-five days alone, we had much time, and the best of circumstances, under which to learn what we had as yet overlooked in each other's characters, as well as to draw great pleasure and real benefit from what we already had learned of each other in our former travels.

"I generally halted on the bank of some little stream, at half an hour of sunset, where feed was good for Charley, and where I could get wood to kindle my fire, and water for my coffee. The first thing was to undress 'Charley,' and drive down his picket, to which he was fastened, to graze over a circle that he could inscribe at the end of his lasso. In this wise he busily fed himself until nightfall; and after my coffee was made and drank, I uniformly moved him up, with his picket by my head so that I could lay my hand upon his lasso in an instant, in case of any alarm that was liable to drive him from me. On one of these evenings, when he was grazing as usual, he slipped the lasso over his head, and deliberately took his supper at his pleasure, wherever he chose to prefer it, as he was strolling around. When night approached, I took the lasso in hand and endeavored to catch him, but I soon saw that he was determined to enjoy a little freedom; and he continually evaded me until dark, when I abandoned the pursuit, making up my mind that I should inevitably lose him, and be obliged to perform the rest of my journey on foot. He had led me a chase of half a mile or more, when I left him busily grazing, and returned to my little solitary bivouac, and laid myself on my bear-skin and went to sleep.

"In the middle of the night I waked; whilst I was laying on my back, and on half opening my eyes, I was instantly shocked to the soul, by the huge figure (as I thought) of an Indian standing over me, and in the very instant of taking my scalp! The chill of horror that paralyzed me for the moment, held me still, till I saw there was no need of my moving—that my faithful horse 'Charley' had 'played shy' till he had 'filled his belly,' and had then moved up, from feelings of pure affection, or from instinctive fear, or possibly from a due share of both, and taken his position, with his fore-feet at the edge of my bed, with his head hanging directly over me, while he was standing fast asleep!

"My nerves, which had been most violently shocked, were soon quieted, and I fell asleep, and so continued until sunrise in the morning; when I waked, and beheld my faithful servant at some considerable distance, busily at work picking up his breakfast amongst the cane-brake, along the bank of the creek. I went as busily to work, preparing my own, which was eaten; and after it, I had another half-hour of fruitless endeavors to catch Charley, whilst he seemed mindful of success on the evening before, and continually tantalized me by turning around and around, and keeping out of my reach. I recollected the conclusive evidence of his attachment and dependence, which he had voluntarily given in the night, and I thought I would try them in another way; so I packed up my things, and slung the saddle on my back, trailing my gun in my hand, and started on my route. After I had advanced a quarter of a mile, I looked back, and saw him standing with his head and tail very high, looking alternately at me and at the spot where I had been encamped, and left a little fire burning. In this condition he stood and surveyed the prairies around for a while, as I continued on. He at length walked with a hurried step to the spot, and seeing every thing gone, began to neigh very violently; and at last started off at the fullest speed, and overtook me, passing within a few paces of me, and wheeling about at a few rods distance in front of me, trembling like an aspen leaf.

"I called him by his familiar name, and walked up to him with the bridle in my hand, which I put over his head, as he held it down for me; and the saddle on his back, as he actually stooped to receive it. I was soon arranged, and on his back, when he started off upon his course, as if he was well contented and pleased, like his rider, with the manœuvre which had brought us together again, and afforded us mutual relief from our awkward position. Though this alarming freak of Charley's passed off and terminated so satisfactorily, yet I thought such rather dangerous ones to play; and I took good care after that night to keep him under my strict authority; resolving to avoid further tricks and experiments, till we got to the land of cultivated fields and steady habits."

"LOVE YOUR ENEMY."

The following was first published in the London Christian Observer:—

A slave in one of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct. After some time his master raised him to a situation of some consequence in the management of his estate; and on one occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instruction to choose those who were strong and likely to make good workmen. The man went to the slave market and commenced his scrutiny. He had not long surveyed the multitude offered for sale, before he fixed his eye upon an old and decrepit slave, and told his master that he must be one. The poor fellow begged that he might be indulged; when the dealer remarked, that if they were about to buy twenty, he would give them that man in the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their master; but upon none did the selecter bestow half the attention and care, that he did upon the poor old decrepit African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup; when he was cold he carried him into the sunshine; and when he was hot, he placed him under the shade of the cocoa-nut tree. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him upon the subject. He said, "You could not take so much interest in the old man, but for some special reason: he is a relation of yours; perhaps your father?" "No, massa," answered the poor fellow, "he no my fader." "He is then an elder brother?" "No, massa, he no my broder!" "Then he is an uncle, or some other relation?" "No, massa, he no be my kindred at all, nor even my friend!" "Then," asked the master, "on what account does he excite your interest?" "He my enemy, massa;" replied the slave; "he sold me to the slave dealer; and my Bible tell me, when my enemy hunger, feed him, and when he thirst, give him drink."

FOR HOUSEKEEPERS AND FARMERS.

Liquid Manure.—Liquid manure is no less valuable for the garden than the field. The Chinese apply liquid manure to their fruit trees, as contributing much to their growth and vigor; and in that country it is sold in the streets, for the purposes of garden culture, in quantities so small as an English pint. Its effects are highly beneficial to gooseberries and strawberries, when applied immediately before the breaking of the bud in spring. It makes potatoes, whether early or late, large in size and very productive; the most efficacious time of applying it is in the drills, immediately before or after the hairding the plants. The young shoots rapidly imbibe the nourishment, which makes the stems and tubers very luxuriant, and they require no other manure. To the cabbage and colewort tribe it is equally valuable. We would earnestly impress on every cultivator of the soil, that it is for his own interest to collect this valuable description of manure by every means in his power.

The night soil of Paris is now formed into cakes, with a mixture of lime and ashes, and exported to Flanders and the low countries; where, after being converted into a liquid manure, it is extensively used, and is found to be particularly valuable as a top-dressing for grass lands.—*Morning Post, Dublin, Ireland.*

Planting Corn.—Hart Massery esq. of Watertown, N. Y. took a small portion of seed corn, and soaked it in a solution of saltpetre, and planted five rows with the seed thus prepared. These five rows yielded more than twenty-five rows planted with seed without any preparation. The five rows were untouched by the worms, while the others suffered severely from their depredations.—*Maine Temperance Gazette.*

Mildew upon Gooseberries.—"Say to the growers of gooseberries, if they wish to keep off mildew, train your bushes so as to admit a free circulation of air through them; manure about the roots; and forget not to sprinkle them with soap-suds on wash-days, three or four weeks in succession before blossoming; and they cannot miss having fine, fair, large berries. I know this by several year's experience. Let them try and see."—*Genesee Farmer.*

Vegetable Surgery.—Mr. Colman, in his fourth report upon the Agriculture of Massachusetts, says: "Mr. Phinney saved some of his trees a few years since, by a process which is worthy of recording. They had been completely girdled near the ground in the winter by the mice, who had eaten the bark round, to a width of two or three inches or more. By cutting scions and inserting the ends of several of them, in the spring, round the tree, under the bark, above and below the injury, so as to form a communication for the sap, the injured parts have begun to grow together, the whole wound may ultimately be covered, and the tree live and flourish. To most persons, after the injury, their situation would have seemed desperate."

Spavin in Horses.—A correspondent of the Maine Farmer says, to cure spavin, 1st.—"Take a strong mixture of copperas and vinegar, with which rub the part affected, keeping the horse dry, and stirring him only enough for exercise. 2d, Take about a pail of brine, into which throw a quantity of old rusty nails, or pieces of iron; put the vessel near the fire, and let it stand three or four days, stirring it occasionally, when it will be fit for use. Apply the mixture twice a day, and in all cases it will soon effect a radical cure, or at least prove highly beneficial.

ANECDOTES.

HITTING A GOOSE.—"Put that away, Jim; you don't know anything about a gun." "Why, yes I do; the first time I shot, I liked to killed a goose." "You must have stood at the wrong end of the gun," was the reply.

HARD WRITING.—An Irishman wrote as follows to his friend, during the rebellion of '98.

"To give you some idea of the state of the country at present, I shall only say, that I am writing with a sword in one hand, and a pistol in the other.

SATISFACTORY DEFINITION.—A little girl asked her sister "What was *Chaos,* that Papa read about?" The older child replied, "Why, it is a great pile of nothing, and no place to put it in."

EMPHASIS.—A writer on English grammar gives the following example of wrong emphasis:—A clergyman, on reading the 27th verse of the eighteenth chapter of the first book of Kings, generally placed the emphasis on the words denoted by italics. "And he spake to his sons, saying, saddle *me,* the *ass,* and they saddled *him.*

DRIVING AND CALLING.—"Ho, neighbor! how is it that you are all in a reeking sweat this cold snowy morning?" "I have been hard at work, driving my sheep under shelter." "Have you succeeded?" "No. The harder I drove, and the louder I shouted, the more determined they were not to enter. I have provided for them a warm, dry shed and plenty of good food, but the foolish creatures prefer to remain out in the wind and snow." "I advise you the next time to *call* your sheep, instead of *driving* them."

LORD MORPETH.—When this gentleman visited the almshouse, in Philadelphia, considerable anxiety was manifested to obtain a sight of the distinguished stranger. After he had departed, a little boy, who was present, remarked to his mother that "he did not know there were two Lords—he thought there was but one, who lived up in the sky.

WOMAN'S AFFECTION.—The following exquisite anecdote, illustrative of woman's undying affection, is from a late work published in Great Britain, styled "The English Maiden." "Sir Robert Barclay, who commanded the British squadron in the battle of Lake Eric, was horribly mutilated by the wounds he received in the action, having lost his right arm and one of his legs. Previously to his leaving England he was engaged to a young lady, to whom he was tenderly attached. Feeling acutely on his return that he was a mere wreck, he sent a friend to the lady, informing her of his mutilated condition, and generously offering to release her from her engagement.

"Tell him," replied the noble girl, "that I will joyfully marry him, if he only has enough body to hold his soul!"

Miscellaneous Items.

Steamboat Explosions.—Nearly all terrible accidents of this sort occur at the South and West. They are very rare in England, and in the northern section of this Union. Only *one* life has ever been lost in steamboats east of Boston.

The Newark (N. J.) Advertiser, speaks of an important discovery claimed by an ingenious citizen of that place, which, in the judgment of scientific and practical judges, is likely to effect the most beneficial results.

He has made a series of experiments, and registered observations, which go to show that the generation of electricity constantly attends the generation of steam; and that it is the presence of this agent which produces explosion in a great majority of instances. The application of this discovery to the protection of boilers is, of course, perfectly simple: all that is necessary being a conductor to carry off the superabundant electricity. His experiments, we understand, are of a most curious and interesting kind, in a scientific, as well as in a practical and beneficial light.

Cost of Congress.—Uncle Sam, says the Philadelphia Spirit of the Times, is now obliged to pay $2000 per diem for Congressional sessions of three hours duration. This is upwards of $666 per hour? The time required to make the call of the House, is about 20 minutes, consequently every call of the yeas and nays costs the nation $222.

The New-York Tribune says: Let the pay of each member be reduced to $26 per week, or at most $500 for the short and $600 for the longer session; and the mileage reduced to $10 per hundred miles; and we will ask no guaranty against the intolerable infliction of three-days' speeches, or eight-months' sessions.

Effects of Slavery.—A short time ago, the Richmond Star gave an account of the murder of Mr. Michie, near that city. It has since stated the circumstances of his death: He has a daughter about ten years old; and since his death, one of the negro women has brought forward a will, which she says was given her by her master, with directions to hand it to his executor, in case of his death. This has been done, and a clue is no doubt afforded by it to the cause of his murder. By the terms of the will, several of the female slaves are set free with their offspring, and a large portion of the estate set apart for them, or, perhaps, their support and education. In case of his daughter's death, all his slaves are to be set free, and the estate divided among them. These facts, it is believed, were known among the slaves, and no doubt led to his murder by them.

Law in Georgia.—We seriously apprehend a general suspension of the law in the western part of Georgia. The sheriff eloped and prevented a court in Murray; in Gilmer, the sheriff failed to raise money, and went off to avoid a rule. We doubt whether there will be a court in Walker or Floyd. There is a large majority of suspension men in the Cherokee county, and they will elect a sheriff who will perjure himself for the purpose of disappointing the courts.—*Augusta (Ga.) Chronicle.*

Croton Water Works—The commissioner of the Croton aqueduct has given notice that the water will probably be brought into the city of New-York, on or before the 4th of July next.

Precocious Spring.—In Virginia the spring is said to be full three weeks earlier than usual. Strawberries are in the market; wheat-fields are covered with most luxuriant growth; and the early red May wheat is already heading.

Meteor.—A very large and brilliant meteor was lately seen in Richmond, Va. and in the neighborhood of Buffalo, N. Y. It threw off showers of sparks, and burst with a loud explosion.

Railroad Accident.—A German, belonging to New-York, lately jumped from the Harlem cars, while in motion, in order to recover his hat. He fell, and the train passed over him crushing his legs in a horrible manner. He has since died. It is astonishing that travellers will not learn caution by these repented accidents.

CHESTERFIELD BOARDING SCHOOL,
For Boys under fourteen years of Age,
Situated on the Crosswicks road, about three miles from Bordentown, N. J.

THE School will open for the summer term, on the 16th day of the 5th month, 1842. In the government of the school, care will be extended to form such habits and inculcate such principles, as will best advance the welfare of the pupils, both morally and physically. The scholars will be expected to attend (with their teacher) Friends' meeting, at Crosswicks, about three-fourths of a mile distant. The number of boys limited to twenty.

TERMS: Sixty dollars per term of twenty-two weeks; payable half in advance, the remainder in the middle of the term—books and stationery included; no extra charges. The services of an assistant in the school has been engaged. It is desirable that the outer garments of the boys should be dark colored, and all the clothing marked with the pupil's name. HENRY W. RIDGWAY.

References.—Joseph Ridgway, No. 70, Chesnut street; George Truman, No. 105, Arch street; George M. Justice, No. 149, Market street; Philadelphia. Charles Marriott, I. T. Hopper, J. S. Gibbons, New-York.
4th-mo. 21.

FREE-LABOR GOODS,
At Wholesale and Retail.

CALICOES, small and large figures; 4-4, 5-4, and 6-4 unbleached Muslins; do. do. do. bleached Muslins; super Manchester Ginghams; 3-4 and 4-4 colored Muslins; 7-8 and 4-4 Bed Tickings; Canton Flannel, bleached and unbleached; Cotton Laps and Wadding, low price; bleached and unbleached and colored Knitting Cotton; Cotton Yarn; Manchester Stripe, for men's wear; Apron Checks and Furniture Checks. Also, a full assortment of Cloths, Cassimeres, Linen Sheetings and Shirtings, Grass Cloth Hdkfs., Mouslin de Laines, and Silks.

Persons from a distance, (store-keepers in particular,) wishing any of the above goods can have them sent, by forwarding their orders, and at the lowest prices at which they can be afforded.

N. B.—The above cotton goods are all warranted to be *free from Slave Labor.* Persons wishing to purchase can have full evidence of the fact.

CHARLES WISE,
N. W. corner of Arch and Fifth streets
Philadelphia, 1st mo., 13th, 1842.

FREE LABOR DRY GOODS.
Manufactured by American Free Produce Association

4-4 Stout muslin, bleached and unbleached; furniture checks, 4 qualities and prices; apron checks, do. do. 7-4 and 8-4 table diaper, (huckaback,) bleached and unbleached; 7-4 and 8-4 table diaper, (bird's-eye,) bleached and unbleached; bird's-eye cotton towelling; bed ticking, pantaloons stuffs, yellow striped; Manchester ginghams, various patterns and two qualities; canton flannel, bleached and unbleached; wadding, black and white; cotton laps, &c. for sale retail by LYDIA WHITE, No. 241, North Second street, and wholesale by D. L. MILLER, Jr. 250 Arch street, or W. C. BETTS, 43 Cherry street.

In addition to the above, the association is now having made colored cambrics, men's half hose, women's stockings, cotton fringe, cord, calicoes, pantaloon stuffs, fancy patterns.

LYDIA WHITE,
D. L. MILLER, Jr.
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